THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws?"

At the core of every man's heart there is the aspiration to be good, noble, generous. What happens to it? How is it that that Divine Intuition which each feels from time to time does not express itself more abundantly and more frequently?

Man's divinity is natural to him; his sophistication is acquired. Born alone with his experience, the Soul possesses the capacity to deal with the material universe, to learn from it and to enrich his wisdom. The child experiences the first touch of sophistication in his schooling at home and his breeding at school. He acquires by osmosis thoughts and feelings not natural to the Soul, which affect adversely his native goodness, rhythm and light. The Soul's own vesture is of *sattvaguna*. Its native hue is golden, its native content, bliss.

Every Soul is born with the prospective vision of his future life, the purpose of which is that he shall live in harmony by dissolving disharmony and labour for and in unity with others, with all men, with the whole of Nature.

The Great Seers have reported that at the end of Swargic bliss, of the paradisal joy which each disembodied Ego experiences, there comes to him, on the threshold of a new incarnated existence, a Vision of what is to be. The Soul sees in silhouette his next incarnation; the radiating lines of forces reveal the picture of his coming life. It is like an architect's plan of a new house—a blue print whose delineations are in its own peculiar language of linear measurements; but it gives some idea, however hazy to intelligent beholders of the blue print, of what the house is going to be. The details are not on the blue print but the size of the rooms and the general character of the structure are shown.

The human soul comes down to material life "trailing clouds of

glory." The doors and the windows of his body bring him intimations of his heavenly affiliations. Very soon, however, by the influence of his family at home and his companions at school, a "strong personality" is developed, *i.e.*, one which becomes possessive, fights for possessions and overpowers others in securing them. Thus the boy or girl becomes a dual intelligence—the Vision of the Being of Sattva is clouded over.

Shankara and other Occultists have taught that there is the projective power of ignorance. The power of projection which envelops the Soul is that of false knowledge, worldly wisdom; it leads men astray into the belief that "all is for enjoyment only" which the *Gita* describes in its Sixteenth Chapter. This force becomes in man the womb of love and hate—for the world. Its chief characteristic is that it smothers the noetic memory of the divine and the heavenly, and induces the psychic memory of the devilish and the earthy.

In pain, in anguish and in suffering, the Soul's noetic memory awakens but he is lulled into sleep by worldly wisdom—again and yet again. Thus a whole life, a full incarnation, finishes—much lost, very little gained.

There are two ways of beings in the world—the one divine, the other demoniacal. The latter predominates in our civilization. How very true is the description in the *Gita* of the demoniacal, who

> know not the nature of action nor of cessation from action, they know not purity nor right behaviour, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only....Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites....Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others.

And yet the Divine persists. Unlike the demoniacal, which is changing and mortal, the Rhythm of the Divine persists for it is ever abiding, Immortal. Its intimations come to each of us in darkness and gloom as well as through light and beauty. Man has to seize these intimations and work with them. Therefore it is said—"Put yourself at once in line with the Divine ways, in harmony with the Divine laws."

SHRAVAKA

THE FUTURE OF ENGLISH IN INDIA

[**Prof. Diwan Chand Sharma** gives here the pros and cons of India's retention of English, presenting the opposition fairly but finding the arguments in favour of retention more compelling. Sir Mirza Ismail declared in January 1948 that if English was allowed to degenerate in this country the intellectual life of India would be impoverished, and, with it, her general life. He referred to what he "might almost call 'our English heritage,'" the familiarity with English common to educated Indians, as "a very precious possession which it would be a tragic mistake to throw away....If, in the future life of India, the mastery of English is allowed to degenerate, the international voice of India will lose its power."—ED.]

English has been with us for the last 150 years or so, but never so much as during the past twenty months. India is confronted with many problems in the domestic as well as the international sphere and one of these major issues is the relative importance of our Provincial or regional languages, the Federal language and English. We are called upon to decide what our regional languages are and also to delimit their fields of operation. In the truncated Province of East Punjab this is one of the most controversial issues and has proved to be the enemy of harmony in several ways. Again, we have not only to define the relationship between these regional languages but also to state their position with regard to the Federal language. It is not merely that this question is thorny; the question of scripts is also baffling. Taking it for granted that Hindi should be made the Federal language, we have to define the nature of its script and the constituents of its vocabulary. We must make up our minds whether the Devanagari script should continue as it is, or should be reformed as Kaka Kalelkar and Acharya Vinoba Bhave desire. There was a feeling at one time that this Devanagari script should be replaced by the Roman, but this minority view seems to have lost today even its academic force. With regard to the vocabulary, there is no end of controversy. Some learned Pandits want Hindi to have the largest possible admixture of Sanskrit words and others desire that it should be a simple and natural language, the language of the Common Man.

These controversies have been further complicated by the fact that some highly influential persons have made a bold plea for the retention of Sanskrit as a compulsory study. As if all this were not enough, convincing arguments are being put forward not to displace English. All this shows that India today is a veritable Tower of Babel, so far as the future of languages is concerned. Mr. H. N. Brailsford asked in a

recent article in *The New Statesman and Nation* whether South Indians would have to learn three languages such as Tamil, Hindi and English. He did not know that for a South Indian, as for the inhabitants of several other Provinces, the problem is not to learn three languages but four. Sanskrit, it is said, is the mother, more or less, of most of the languages of India and we can ignore it only at our peril. To foster the modern Indian languages and to ignore Sanskrit is to water the branches of a tree without tending its roots.

All this has been said to show how difficult it is to arrive at a dispassionate judgment about the future of English. Already in this complicated situation certain trends of thought are manifest. There is the disgruntled and unhappy undergraduate who, on account of faulty methods of teaching and unsuitable textbooks, high-brow questions on literary appreciation and erratic English spellings and idioms, has found even workaday proficiency in English difficult of achievement. There is the unhappy school-master who, in spite of his real enthusiasm for teaching English, has found the results so incommensurate with his efforts. He has discovered, to his great dismay, that English, whether spoken or written, is not easy to teach and that his pupils' mastery of it is incommensurate with the pains that he takes with it. Then there are teachers of other subjects who honestly believe that, since the medium of instruction has been English, the knowledge content of average Indian students is below par. Their grasp of any subject remains superficial and does not cut deep into their minds or consciousness. The irate members of Public Service Commissions of all grades complain that the candidates, generally speaking, are very badly equipped in terms of special knowledge, expression and general information, and all this they lay at the doors of those who seek to impart instruction in English as well as through the medium of English. The Indian publicist complains of the denationalising influence of this addiction to English. He feels that the study of English has been fostered at the expense of our own languages and that English has been like a dead weight round the necks of Indians. It has not only hampered the growth of our own languages and literatures, but it has also retarded our mental development and spiritual unfoldment. Its social consequences, too, have been in some ways disastrous. The so-called educated class have been styling themselves the élite of India and have cut themselves away from the toiling millions who live and work in the villages. So there has been an unbridgeable gulf between these two classes. Even the cultural results of these studies have not always been happy. A Mahatma Gandhi or a Radhakrishnan may draw upon the native resources of our own culture, but the majority of persons know

more about Wordsworth than Tulsidas, Mill than Kautilya, and Hume than Shankaracharya. So run the arguments of those who have seen in the study of English a badge of servility in one form or another. As a parrot learns the language of its master, they assert, so did we take to our bosom the language of our conquerors and we now know what the consequences have been.

Against these arguments some sober, well-meaning persons raise their indignant voice of protest and point to the several advantages we have derived from the study of English. In fact, they counter each one of these arguments by pointing to some such material and invisible advantages. They ask: Has English not been a kind of *lingua franca* for the whole of India? Has it not stimulated the production of literature in the various languages of India? Has not the story of English literature, English history and English philosophy and law enriched our country? Have we not acquired a sense of personal and national freedom from our contact with some of the masterpieces of English thought? Have we not come to admire some English institutions and transplanted them on our soil? Perhaps, the English way of life as reflected in English literature has affected us unconsciously as well as consciously. English has not been a millstone round our necks, but a source of inspiration in many directions.

But these arguments are things of the past now. Now that we are free, we are driven by the force of circumstances to deny that primacy to English which it has enjoyed so many years. That English cannot be our *lingua franca* in the old sense of the word is conceded by everyone. The question, however, remains what place we shall accord to it. Already many schools of thought have come into being. An educational quarterly published recently a symposium on this subject which made manifest the wide diversity of views. There are some who think that we shall be committing intellectual suicide if we jettison English in the name of freedom.

Not a few, however, urge that bilingualism or trilingualism is not a phenomenon peculiar to India.

Welsh children are bilingual and in Sweden and Denmark children take a second language, English, in the first year of secondary school, when they are eleven or twelve; at fourteen they take French and Latin, matriculating at fifteen.

This means that children and guardians should not be panicky if children in India have to study more than one language. We must cling to English for the fact is that neither Hindi nor Urdu, nor indeed the richer languages of Tamil, Telugu, Bengali, Marathi or Oriya will ever be able to compete with the English language which, after 150 years of British rule, has taken deep root in India and has eventually become the *lingua franca* of the country. This is an extreme position, but

several Indians take up this attitude.

This is controverted by another writer who says, " I suppose the day is not far distant when it will be possible for a student to gain his degree without knowing any English." But the question is not if it is possible but if it is desirable. The same writer remarks :—

> For perhaps eighty per cent of pupils in schools, or even more, English will not be necessary as far as their vocation is concerned, and, therefore, only those students will take the subject who have a special aptitude or liking for it.

To think that eighty per cent of students can dispense with English is a kind of statistical extravagance ; nor does it become clear how a student is to discover his special aptitude for this language when, all around him, persons are erecting barbed-wire fences round the study of this subject. Again, some writers have tried to draw a distinction between simple and literary English. This argument runs like this : " The cultural medium is now the mother-tongue and the only remaining reason for students to devote their time to English is its usefulness. It is useful in commerce, industry, science and for the exchange of ideas with the rest of the world. " This distinction is useful if it be only to set at rest the fears of those who think that the so-called tyranny of this language must come to an end in Free India. Some advocate the retention of English till such time as our own Indian languages make adequate progress. This means that English should be retained in the transitional period and afterwards it should be thrown on the scrap-heap. This is not a counsel of perfection but a piece of Machiavellism which does not work in the educational field.

From all these discussions certain conclusions are inevitable. In the first place, we have to accept the fact that the average Indian cannot be content with mastering only one language. Circumstanced as we are, we must be ready to learn more than one. We should not be frightened by this prospect, but should reconcile ourselves to it. Reconciliation may imply resignation and passive acquiescence but in this matter our attitude should be more positive. We should cheerfully accept this situation and make the best of it. After all, it has been conceded by linguists that our capacity to absorb and master languages is almost unique and that it is only the Russians who come up to us in this respect. Taking this for granted, we should come to terms with the study of English. While doing so, we should remember not only our past affiliations with this language, and our present mood, but also our future needs. In this connection we should remember the wise words uttered by Maulana Abul Kalam Azad in his convocation address at the University of Patna. He warned us against the dangers of narrowness of spirit. He believed that if at one time it was wrong to be enslaved by Western learning and civilisation, it

was equally wrong today "to put yourself in a cage so that no ray of the light of Western learning and civilisation may enter it."

Now the best way of keeping ourselves open to the wholesome influences of the West is not to discard English, because this language is great not only on account of its original productions but also because it has proved to be such an effective medium for translation of the literatures and the technical books of the world. There may come a day when one of our own languages may become as rich as English, but a work of this kind cannot be done in years, but in decades. At the same time we should remember that Free India is not going to take to its bosom the King Emperor's English, but the other kind of English to which Dr. Mulk Raj Anand has referred in a very illuminating brochure on the subject. The King Emperor's English may have been the badge of our servility, but the noble English can be a mine of inspiration, a fountainhead of stimulus and a treasure-house of all the riches of the world.

The twofold approach to this problem already adopted by some Universities should be clearly understood and boldly applied. We should rightly understand the distinction between English as the language of utility and English as means of inspiration or pleasure. It is the old distinction, as enunciated by De Quincey, between the literature of knowledge and the literature of power. We should make this twofold approach to the acquisition of the knowledge of this language. So far as the study of English as language is concerned, it should be made available to the widest commonalty. But the knowledge of English as literature should be pursued only by those who have a special aptitude for it. The first should be compulsory after a student has finished his elementary schooling and the second should begin in our high schools and continue right up to the degree classes.

This means that we should now take to the study of English as a language which is an insurance against geographical isolation, territorial exclusiveness, mental stagnation and spiritual narrowness. It should now serve as a bridge between us and the outside world. It is only this which can expand our horizon and open out before us new vistas of endeavour. We may agree with Mr. H. N. Brailsford that the King's English is doomed in India but we are going to adopt English, accepting its call to adventure in the realm of ideas and in the domain of human sympathies. It is going to make us an effective partner in the building of a New World. Since we do not want this privilege reserved for a privileged minority, we will diffuse the knowledge of English as widely as our means permit. Free India must throw open this opportunity to the largest possible number of its citizens.

DIWAN CHAND SHARMA

SWITZERLAND—A MODEL DEMOCRACY

[Switzerland's political organisation was appreciatively referred to by Dr. E. K. Bramstedt in his study in our pages in July 1947 of "Switzerland's Contribution to European Civilisation." The stability and the prosperity of the mountain republic make its political system of interest to many other countries less stable and less prosperous. **Dr. Z. A. Grabowski,** well-known novelist and critic in his native Polish, as well as English essayist, who writes here of conditions in Switzerland today and the challenge of its system to the totalitarian idea, described in our March 1948 issue conditions in contemporary Germany and wrote in January of that year "On Nationalism and the Integration of Europe."—ED.]

In the good old days England was renowned for her great virtue of politeness and for the absence of bureaucracy. Politeness in this country seems to be in grave danger of decline while the octopus of bureaucracy becomes more and more oppressive with every passing month. To experience real politeness one has to go to happy countries like Switzerland where human nerves have not been frayed by long years of war, strain and privations. Switzerland is a country where the old maxim "The customer is always right" still holds good. It is a relief to enter any Swiss shop and to be attended to with the greatest possible care and politeness, remembering well the grim battles with shop assistants in many London department stores.

I am not going to dwell on such well-known features as the excellence of the Swiss Air Service or the tidiness of the Swiss railways, the SBB (*Schweizerische Bundesbahnen*), or the splendid fare offered by the railway buffets in that fortunate little country; all these we are rather prepared to take for granted. I am not going to describe the many blessings conferred by the *billets de vacances;* or the luxuries of the well-stocked shops in Geneva, Montreux and Lausanne. I should like to stress some points which usually escape the notice of the average tourist.

I have been a lifelong admirer of that small country which has been practising democracy with an amazing display of common-sense and steadfastness. Swiss people still do not believe in centralisation and they prefer to stick to the old precepts of free enterprise. They are rather reluctant to accept the fashionable theory that only on the basis of Socialism can a modern community be organised and run. It is a relief to see a country which is governed by truly democratic ideals without recourse to State intervention and State controls. It is a thrilling experience to watch this brave little democracy working with the best press in Europe, the highest

standard of living for everybody and the greatest sense of personal freedom.

During my recent stay in Switzerland the problem of the intervention of the State in the affairs of citizens' personal budget was eagerly discussed: and I remember an article by Professor Roepke of the Geneva University, who explained in the "*Neue Zürcher Zeitung*—definitely one of the best papers in the world today—that the curtailing of the spending power of an average citizen and supervision of his spending do not bring the proper results. Professor Roepke advanced the theory that control over the spending of the citizens of Britain had resulted in an increase in gambling, spending on beer and whisky, etc. A man who cannot spend his money on something worth while—said Professor Roepke—is tempted to spend it on something worthless. I am afraid that Professor Roepke's theory has been justified by the alarming increase of gambling and spending on football-pools and dog-races in this country (about one billion pounds per year).

The Swiss people are still a nation of small communities: and a *commune* is a powerful entity; it can still voice its protests and dissatisfactions with the activities of the central authorities. And so, for instance, during my stay in Switzerland various cantons and *communes* voted against the sugar subsidies encouraging the export of cheap Swiss sugar abroad while sugar for home consumption was about 30 or 40 cts. per pound dearer. The Swiss people voted against this measure as they wanted their sugar to be cheaper.

In various *communes* of the Canton Vaud plebiscites were held on such vital problems as whether to raise the salaries of teachers or not. Let us state that those salaries are on the whole excellent and that the Swiss people believe in paying good salaries to their teachers; a teacher in a secondary school can earn up to 1200 francs per month; typists and secretaries earn from 300 to 600 francs and more per month. Railwaymen are paid about 600 francs per month plus various bonuses and cheap lodgings; the same applies to bus and tram conductors.

Not only are salaries high, the idea of social justice is maintained for all classes of the Swiss population; health insurance is working very satisfactorily and it is rendering great services to the whole nation. All this has been done without much waving of the Socialist flag.

The benefits bestowed by the *commune*, an active part of the Swiss national life, are evident to everybody who has had the chance of living among Swiss people; here are some examples gathered during my recent stay. My friends' son has been helped for the fifteen years of his studies by his small mountain community; they provide for his school-fees, pocket-money and even buy his text-books. Another friend of mine, a Pole of Swiss extraction,

decided to go to Poland; his tiny community will provide him with a small capital which will enable him to start a business in Poland. During his three year stay in a world-famous "*Kurort*" where he was treated for tuberculosis, all his expenses were paid by the community.

That link with one's community is one of the most valuable and most touching traits of Swiss communal life. They proudly point out that every Swiss citizen has a say in the working of the Federation; they are right when emphasising that in a small country you are "much nearer to the very core of democracy than in a bigger country where everything is centralised." A citizen of Switzerland is fully aware that he is influencing the trend of events in his small community: he is voting every year in a plebiscite on such important matters as school fees, teachers' salaries, the building of roads, bridges, hospitals. He is not a number in his *commune* but an important part of it. And that is the reason why he can feel a free man, not oppressed by the omnipotent modern State.

It might be argued that such a perfect system of democracy can work only in small countries where a very high standard of living has been achieved; and that the Swiss prescription cannot be applied to larger communities and countries with more numerous inhabitants. But the fact remains that Switzerland has achieved those wonderful results without State intervention, without the suppression of free enterprise and without infringing and trespassing on civil liberties. It is high time that great countries stop looking down on the achievements of these small communities which have proved to be much happier and much better laboratories of democracy than the larger composite nations. It is high time, too, that the experience of those small countries which have steered a much safer course in their economic life than those which have embraced the dangerous doctrine of "economic Fascism," be taken into account by States inebriated by the craze for "planning."

But here the importance of Switzerland to Europe does not end. She not only provides a lesson to all free communities of Europe and of the world; by the very fact that she has escaped the destruction of war and by reason of her geographical position, Switzerland is best suited to become a centre radiating culture to war-devastated countries like Germany, as well as providing a most useful rallying-point for European thought and cultural initiative. In fact, Switzerland has already done a good deal in that respect: many books published in German by various Swiss publishing firms have "infiltrated" into Germany; many meetings and conferences have already been held in various Swiss centres with the aim of federating Europe and propagating European unity (the Interlaken Conference for European Unity, etc.). In Geneva

special international meetings were arranged where most eminent thinkers and writers of various nations expounded their views (Berdyaev, S. Spender, Sartre, Duhamel and others). Switzerland became again a useful meeting-ground where people from various countries could discuss freely all the topics of the day.

The Swiss press at its high level—among the weeklies the excellent *Weltwoche*, one of the best papers in the world today, and among the monthlies *Schweizerische Monatshefte*, should be mentioned--devotes plenty of space to serious problems; this again in contrast to the press of other countries (including England) which has become incredibly cheap and vulgarized. The Swiss press is bravely upholding the great tradition of the European press of which the *Frankfurter Zeitung* and the *Berliner Tageblatt* as well as the *Neue Freie Presse* of Vienna were once representative.

Switzerland as a meeting point of Europeans and as a centre radiating sanity and the idea of European unity, is of invaluable help in the difficult and thorny task of rebuilding Europe.

Z. A. GRABOWSKI

STHITHA PRAGNA

An able analysis of the modern age introduced Shri K. Chandrasekharan's Rt. Hon. V. S. Srinivasa Sastri Endowment Lecture on "The Poet as a *Sthitha Pragna*" delivered at the Madras Sanskrit Academy on Valmiki Day, 7th April 1949, and subsequently published in brochure form. He finds in "the modern age, with its over-emphasis on mechanical efficiency and material success," an apparent reversion to primitive times.

> What we term as barbarism is only another name for superficial life....For in one essential aspect it lacks much. Idealism that imparts depth of moral responsibility to life is totally a stranger to it.

Shri Chandrasekharan finds everywhere "the 'gravitational pull of a giant planet of greed,' causing society to deviate from the moral orbit." The power of money finds allies in science, in nation-worship and in "the idealising of organised selfishness."

But if selfishness is always at the root of spiritual crises, he sees the corrective in the emulation aroused by the appearance of a noble, detached, fully integrated character. It is, he brings out in his analysis of Valmiki's art in the *Ramayana*, one of the poet's functions, and the artist's, to call to memory and to depict such a character. To such depiction, however, there is a condition precedent which modern men of letters need to note. Valmiki was able to depict nobility and disinterestedness in action because he had himself achieved detachment or a balanced mind.

> We begin to realise as we proceed reading the epic how unless one is genuinely great himself, he cannot conceive of greatness in others or describe the fundamentals of that quality with any clarity.

MYSTICISM IN HINDI POETRY

[**Dr. Indar Nath Madan** of the East Punjab University, Simla, among whose published works are critical studies of Premchand and Saratchandra Chatterjee and *Modern Hindi Literature: A Critical Analysis*, here traces in respect of Hindi the mystic strain that runs through all the literatures of India like a thread of gold.—ED.]

Mysticism is, in truth, a temper rather than a doctrine, an atmosphere rather than a system of philosophy. Various mystical poets and thinkers have contributed fresh aspects of *truth* as they saw it; for they have caught glimpses of it at different angles, transfigured by different emotions. A number of facts in connection with mysticism are undeniable, whatever it may be, and whatever part it has played in the development of our thought and our knowledge. In the first place, it is the leading characteristic of some of the greatest thinkers of the world and the founders of religions. No one has ever been a lukewarm, an indifferent, or an unhappy mystic. His mysticism is the very centre of his being: it is the flame which feeds his whole life. All the mystics agree in one respect, in one passionate assertion that there is unity which underlies all diversity. This is the basic fact of mysticism which may be described as an attitude of mind founded upon an intuitive experience of unity, of oneness, of alikeness in all things. This fundamental belief in unity leads naturally to the further belief that all things about us are but forms or manifestations of the one divine life, and that all these phenomena are fleeting and impermanent, although the spirit which informs them is immortal and endures. The methods of mental and spiritual knowledge are entirely different. We know a thing mentally by analysing and defining it, whereas we can know a thing spiritually only by becoming it. Symbolism, therefore, is of immense importance in mysticism. Human love is symbolic of divine love; falling leaves are a symbol of human mortality, because they are examples of the same law which operates through all manifestations of life.

Our object is to examine very briefly the chief Hindi poets whose inmost principle is rooted in mysticism, or whose work is on the whole so permeated by mystical thought that their attitude of mind is not fully to be understood apart from it. It is in the poets that we find the most complete and continuous expression of mystical thought and inspiration. As the essence of mysticism is to believe that everything we see and know is symbolic of something greater, mysticism becomes the poetry of life. Poetry, also, consists in finding resemblances and universalises the particulars with which it deals. Mysticism underlies

the thought of most of our great Hindi poets from Kabir, Jayasi, Mirabai and Tulsidas to the moderns —both ancient and modern, old and new, old and young. In studying the mysticism of these poets, one is at once struck by the diversity of approach leading to the unity of end. There are different roads by which this end may be reached. Our Hindi poets who are mystical in thought and outlook have travelled on five main roads to reach the same end: *Love, Beauty, Nature, Wisdom,* or *Devotion.*

Mysticism as a dominant tendency in Hindi poetry was expressed as early as the eighth century. The *Sidh* poets were the first to embody mystical thoughts in their poetry which flourished till the end of the tenth century without any break. They wrote abundant poetry during these years, and it is of great significance for an historical study of mysticism. Sarhapa (760), Shabrapa (780), etc., are the names of some who may be regarded as philosophical and devotional mystics. The mystical sense may be called philosophical in all those writers who present their convictions in a form calculated to appeal to the intellect as well as to the emotions. Their primary concern is with truth and wisdom. The *Nath* poets who came after them and who continued to embody mystical thoughts in their poetry clothed them to some extent in the language of philosophy. Yoga was the basis of their mysticism. Gorakh Nath was the greatest name among these poets who continued the mystical tendency till the end of the fourteenth century.

In the history of Indian mysticism Kabir was a powerful personality who reinforced this tendency as a reaction against the increasing formalism of the orthodox cult in the fifteenth century. The revival of mysticism was in part an assertion of the demands of the heart against the dry intellectualism of the Vedanta philosophy and the exaggerated monism which that philosophy proclaimed. He combined in himself the rôle of a philosophical and a devotional mystic. It is true that all mystics are devotional; and all are philosophical in the truest sense of the term. The question is one of emphasis. Kabir approached God not by way of Love, Beauty or Nature, but directly through adoration and devotion. He was a man of wide religious culture and full of missionary enthusiasm. His songs are outbursts of rapture and of charity. As they were written in popular Hindi, they were addressed to the people rather than to the professionally religious class. A constant employment of the imagery drawn from the common life makes these songs universal in their appeal. Kabir melts and merges into a unity by ascending to a height of spiritual intuition where there is no room for incompatible concepts either of religion or of philosophy. His songs illustrate all the fluctuations of the mystic's emotions, the ecstasy, the despair, the still beatitude, the eager

self-devotion, the flashes of wide illumination, the moments of intimate love.

O Friend : this is His lyre :
He tightens its strings and draws from it the melody of Brahm.
If the strings snap and the keys slacken,
Then to dust must this instrument of dust return ;
Kabir says : naught but Brahm can evoke its melodies.

In the sixteenth century Malik Mohammad Jayasi, who was profoundly influenced by Sufi mysticism, reinforced this tendency in Hindi poetry. His *Padmavat*, which embodies a love-story, expressed his faith in the highest value of love for the realisation of ultimate reality. God disguised as a woman was to him a symbol of love. Man was her lover, yearning to obtain her. Jayasi was a love-mystic. Whereas Kabir proved to be a rugged and rustic poet while bringing out the cultural synthesis between Hindus and Muslims, Jayasi, by stressing the oneness of God and the futility of castes and creeds, struck a softer and more delicate note of love to achieve the same object. He adopted the Hindu story of love and stamped it with Sufi mysticism, thus filling the void left by his predecessors in expressing the unity of life through love. Another love-mystic, Mira Bai, danced in ecstasy in the lanes of Brindaban. Like one mad, this beautiful devotee pined for her Lord with the undying passion of a bride. Her words laid bare to the dreamer the pathos of the ages and there dawned on him the highest form of love. The music of her songs thrilled the heart. It was steeped in mystic lore and perfect in its rhythm and symphony.

Girdhar Gopal is mine, and none else.
I have left mother, father and brother ;
In company of saints, I have lost all sense of shame.
I ran to welcome saints ; I weep looking at the world.
I have reared the immortal creeper of *bhakti*, watering it with tears of love.

Her longing is acute when she sings :—

O Friend, I am mad with love ; none knows my anguish.
There, on the points of spikes lies my bed ; how can I sleep ?
The bed of the Dear One is spread in heaven ; how can I meet Him ?
Only he who has had a wound can know the plight of the wounded, or else he who has dealt the blow.
Only a jeweller can know the secrets of a jeweller or else the jewel itself.
Smitten with pain I roam about the forests ; physician I have found none.
The pain of Mira will vanish, O Lord, when acts the physician.

The modern Hindi poets are primarily occupied with a mystical interpretation of life through nature, love and beauty. The constant comparison of natural with spiritual processes is, on the whole, the most marked feature of their poetry. Rabindranath Tagore, the modern exponent of Indian mysticism, has had a far-reaching influence on modern Hindi poets. The mystic poet of Nature, by introducing rain and cloud, wind and the rising river, boatmen, lamps, temples and gongs, flutes and *vinas*, birds flying home at dusk, tired travellers, flowers opening and falling, showers and vessels

has given a new tone to the poetry of mysticism. Jaishankar Prasad, Suryakanta Tripathi "Nirala," Sumitranandan Pant, Mahadevi Varma and others have written, in their individual manner, verses after the new models.

Prasad, the pioneer of mysticism in modern Hindi poetry, symbolises the protest against the gross materialism of the age. He stresses the beauties of nature for those who have no leisure to enjoy the reddening of the rose, the charm of spring, the buzzing of bees and the flowing of the breeze. He felt, as early as 1913, that the head was getting full and the heart was becoming empty. He pleads in almost all his poems for a return to the objects of nature. According to him, life is not a mass of contradictions, conflicts, abstractions and logical concepts; it is a flowing stream of bliss and consciousness. He has embodied this mystic experience of life in *Kamayani*, a landmark in the history of Hindi mystic poetry. Sumitranandan Pant is essentially a nature-mystic on account of his early predilections for mountains, rivers, woods, clouds and other objects of nature. He is lost in an obscure imagery due to the mystical content of his poems. Suryakanta Tripathi "Nirala," who is deeply read in ancient Hindu philosophy and religion has imbibed and expressed the spirit of mysticism after studying the works of Ramakrishna and Vivekanand. The basic doctrines of Vedant have been beautifully expressed in his poems, typical of a nature-mystic, contributing to the mystical current of thought in Hindi poetry. Mahadevi Varma has made a distinct contribution to the poetry of mysticism. Her *Nihar, Rashmi, Niraja, Dipshikha* and *Yama* are invariably dominated by an intense longing for the spiritual ideal which is the basis of mysticism in all religions.

All these mystic poets reveal in their poems a few common fundamental characteristics. The belief in insight and revelation as against analytic knowledge is very significant. The mystic insight of these poets begins with the sense of mystery unveiled, a hidden wisdom suddenly come to light. They have expressed glimpses of a reality behind the world of appearance. This reality is regarded with an admiration often amounting to worship. It is felt to be always and everywhere, in the objects of nature, love and beauty. The poets have sought this glory. The second characteristic of their mysticism and of all mysticism is a firm belief in unity beneath diversity. In consequence of this there is acceptance of joy and even of pain, and surrender to the ultimate Reality. This attitude is a direct outcome of the nature of their mystical experience which they have expressed in Hindi poetry from the eighth to the twentieth century.

INDAR NATH MADAN

THE EGO AND THE SENSE OF "I"

[The thesis which **Shri J. M. Ganguli** defends here is of value in bringing out the impossibility of perceiving things of the Spirit with the eyes of flesh. The realization of the Supreme Self has always been described as most difficult. That which transcends the state of Being, and which H.P. Blavatsky's *Secret Doctrine* refers to as BENESS, is unthinkable and unknowable by the reasoning mind, and even when subtly sensed by the subtle-sighted remains indescribable.—ED.]

There is naturally very wide and general confusion regarding the nature of the sense of "I," and the confusion becomes worse confounded when we want to conceive the limits of this sense and the state of consciousness beyond those limits. The question whether, with the sense of "I" completely overwhelming us, it is possible to comprehend the implications and overclouding influence of this undiscardable and ever-present sense almost invariably escapes our consideration. We try to reason and to induce, to imagine and to understand, but we forget that all the time we are looking through the colouration caused by the very sense, the nature, the working influence, the ins and outs and the distinctness of which we want to realise. Is the conception of the Absolute Vision at all possible through such coloured and relative vision ? With all the sense of our self-consciousness and with all our unshakable material sense can we really enter the realm of absolute consciousness that is altogether unstreaked with any shade or colour ? Is indeed any sense, any consciousness, any perception possible without the background of a contrast, without a relative projection on another sense ?

Such simple and obvious questions which should automatically and instantaneously spring up in our mind when we sit to look beyond our sense-bound horizon are ignored due to the dark confusion of our thoughts when our own personal sense clashes with what may be called sense-less consciousness, and instead of our own sense thinning into nothingness it is the other, that supreme consciousness, which gets cramped and submerged, though imperceptibly, under our egoistic perceptions. Knowledge of any kind can only come through perception of a contrast. A fish that had always been under water and had seen no other fish and no other thing would be unaware of the surrounding water and of its own self even, unless there was a contrast to the existing undisturbed condition due to a current or a rush of water or due to its own movement. Since it can distinguish itself against the background of water when, due to a disturbance, it perceives that water, it becomes conscious of itself. Otherwise, if that background were

non-existent or was not perceived, it would have been unconscious of its own existence and reality. In such a state of utter blankness and unconsciousness and unperception of itself it must be incapable of any thinking, because thinking can only be about some objects, some experiences with them or some memories related to them. A state of existence like that, which with our *vikar*-full and unforgettably experienced mind we can never comprehend, will correspond to an existence bereft of the I-sense—an existence which will be above and distinct from the state of "I am He," for in that state also distinctiveness remains between Him and me. What is supposed to be *Nirvikalpa Samadhi* must also be a state below it, because in that state seeds of *vikar* must be present, though dormant for a time, it may be, which effect the return to material perceptions and existence. It is this kind of temporary state or mental stupor with physical motionlessness, which is usually confused with the senselessness and unperception of I. Lapses into such stupor are not uncommon in intense and emotional devotees, but their followers and disciples mistake them for what is supposed to be absolute consciousness, which, for all that we can imagine and comprehend, must be a state of absolute blankness reached after the complete and permanent annihilation of all ego, knowledge, experience and memory.

Here it may be pointed out that while we may understand what *vikar* signifies, and how it produces and forms impressions, because of its ceaseless waves, one after another, passing over our mind, the state of *nirvikar* we can never comprehend in our *vikar*-full mind; or even imagine it, for our imagination must itself be essentially based upon and must arise from multifariously contrasted knowledge and our self-involved experience, which must unavoidably throw their own projections on it. The *Nirvikar* state is, therefore, not a thing to be imagined or pictured, but a thing only to be attained. And immediately on attainment the individual ceases to exist as a self and therefore there can be no chance of his revival and coming to self again to give his experiences. Ceasing to exist means here complete extinction, the very cause of creation and existence being altogether annihilated.

Such complete extinction of self corresponds to what is commonly spoken of, though not generally understood, as *mukti*, the idea of which has grown out of a desire to escape from the miseries unavoidably attendant on life. The popular notion about *mukti* is, however, not quite this self-extinction, but merely escape from rebirth and permanent union with the *Eternal Purusha*. Perhaps an unconscious idea about or even a desire for the enjoyment of eternal bliss from such union remains in the popular eagerness for *mukti*, because the popular belief is based not on the supposition of the absolute elimination of the self, but

on its mere merging in the *Param-Purusha*. But yet for complete merging, like the merging, say, of river water in the water of the sea, loss of self-identity is necessary, otherwise self-consciousness will keep alive the sense of separateness, the sense of duality, which will bring *maya*, illusions and all consequent miseries over again. As pointed out above, such merging, such complete extinction of the self is a state only to be imagined by our ego-dominated mind and through our imperfect and often misleading experiences; and therefore no one can definitely say what it would be like, and how to attain it, or even whether it is at all attainable or not. And if one were to say so, it would be difficult to be convinced, since doubts are bound to remain as to the permanence or impermanence of the objective reality of "I" remaining in one in spite of the high spiritual state one attains. While great *sadhaks* have therefore stressed the necessity of steady, persevering, evolutionary advance towards the state of real *mukti* through life after life, others who have attempted to theorise under the impulse of their devotion to their *guru*, or on some hearsay evidence, have either got mixed up or have been led into presumptions which turn out to be contradictory and unconvincing. It is often because our vanity prevents us from realising the shortcomings and the finiteness of our mind's reasoning and imagining capacity that we presume and argue what we are incapable of comprehending and realising, and we even forget that we are putting limits on the Infinite when we attempt to bring it within the compass of our finite mind. *Chittva-shudhi* is what is needed first, as has been stressed in the *Atharva-veda*, even in studying the shastras, and much more in such abstract comprehensions. And for that quiet, concentrated and earnest *sadhana*, not the short space of one life, but many lives are essential.

J. M. GANGULI

TERRIBLE THINGS

A priest said to me: It is a terrible thing to be a rebel against the Church.

It is more terrible to be in rebellion against the Truth.

I heard a preacher in a raucous voice shout to a crowd of sinners passing on a seaside front, unperturbed: It is a terrible thing to fall into the hands of the Living God.

It would be more terrible, if it were possible, to fall out of Them.

A nurse who had watched by many a deathbed said to me: It is a terrible thing to be afraid to die.

It is more terrible to be afraid to live.

A friend lamented: Is it not terrible to be poor, while others, less worthy, are prosperous? To be held in contempt, while rascals win the world's applause? To be always on the losing side, while others draw the big prizes?

It is far more terrible—there is nothing quite so devastating—to lose one's soul.

ERNEST V. HAYES

THE EVOLUTION OF MAN ACCORDING TO THE QABALISTIC TEACHING

[**Major E. J. Langford Garstin** is the author of two studies in spiritual alchemy, entitled *Theurgy* and *The Secret Fire*, and, besides editing other books, he has published numerous articles on the Qabalah, alchemy and philosophy. He treats briefly in this article, which we are publishing in two instalments, the qabalistic teachings on cosmogenesis and anthropogenesis. The fact that the Qabalah has suffered greatly at the hands of Christian mystics does not negative its original derivation from the same ancient source as the Chaldean *Book of Numbers* and the Indian Puranas, or the fact that, esoterically interpreted, it yields highly philosophical truths.—Ed.]

II.—CREATION AND EVOLUTION

The story of creation, which culminates in the formation of man,[1] is the story of the emergence of God from the state which we have described as Ain[2] into manifest existence; we have already stressed the fundamental importance of the ideas of masculine and feminine, which appear from the very commencement of the process. Even the very Names of God such as Eheieh (AHIH), I am, the name attributed to the Supreme Crown, Kether, IHVH and Elohim (ALHIM), the Name used in the first chapter of *Genesis*, clearly indicate this, for in the first two the two Hehs are feminine, while in the first the Aleph and the Yod, and in the second the Yod and the Vav, are masculine.

This is further illustrated by the teaching concerning those mysterious beings, the Kings of Edom,[3] whose story is that of a Fall long prior to the Fall of Adam; a Fall in the world of Atziluth, caused by a lack of balance in the primordial world, alluded to in the opening of the *Book of Concealed Mystery*: "For before there was equilibrium, countenance beheld not countenance, and the Kings of Ancient Time were dead and their crowns were known no more."

These Kings were the seven lower Sephiroth in Atziluth, and the inherent weakness which caused their destruction is symbolised by the fact that they were not properly conformed as male and female. Only of the last of them, the eighth, is it indicated that stability has been achieved, and he is, therefore, the first one the name of a Wife of whom

[1] I have used the word "formation" deliberately, for it is the word used in *Genesis* ii, where the story of the generation of the Adam of the Biblical Fall is described.

[2] The *Greater Holy Assembly*, quoting *Exod.* xvii. 7, distinguishes between IHVH and Ain, for the text reads: "Is IHVH among us or Ain," which last word is translated in the English version as "not."

[3] *Gen.* xxxvi. 31. I *Chron.* i. 43.

is given.[1]

But, although the Kings of Edom throw much interesting light on the primal creation and on the mystery of the origin of evil, we cannot here spare them more than this passing reference and say that Hadar, whose name also means Ornament, Majesty, Honour, symbolises the emergence of the androgynous Microprosopus, and that the fragments of his predecessors formed the "formless and void" of *Gen.* i. 2.

Nor can we enter into the question of the two creation stories as told in *Gen.* i. and *Gen.* ii, save to suggest that the former indicates the creation of the essential man, his formless but informing principle or Soul, which is from Briah, and to point out that the word Bera, to create (from which the word Briah is derived), is there used, while in *Gen.* ii we have the story of the Yetziratic man, the man to whom belongs form, for the word here used is Yetzer, to form, the root of Yetzirah.

It is with the second story that we are really concerned, and we observe that Adam was formed from "the dust of the ground," the Hebrew word for the latter being Adamah (ADMH), in which itself is indicated the male principle, Adam, ADM, and the female principle, Heh (H).

It is also to be noted that in both accounts the English translation loses much by using merely the word "man," while the Hebrew is "Ath Ha-Adam," which phrase, according to the *Greater Holy Assembly*, is used "to extend and exaggerate the species...as Male and Female." This is emphasised in the first word of *Gen.* ii. 7, where the word for "formed" is written with two Yods instead of one,[2] to indicate "form in form," corresponding to the Divine Name used, Tetragrammaton Elohim, where the former represents the male and the latter the female. This is reinforced by the next words of our text, "from the dust of the ground."

The duality and androgyny of Adam is further clearly indicated in the next words of our text: "and breathed into his nostrils the Neshamah of their lives,"[3] that is their souls, "from which all things living, superiors and inferiors alike depend, and wherein they have their existence." (*Greater Holy Assembly*). Now the word for souls is written defectively, or alternatively it can be regarded as *in regimine* to ChIIM,[4]

[1] This King is Hadar, and the name of his wife is Mehetabel. The former means goodly, and the *Greater Holy Assembly* tells us that this should be interpreted according to *Lev.* xxiii. 40: "The fruit of trees that are Hadar (goodly), branches of palm trees," for the palm tree is both male and female. The same source teaches that Mehetabel indicates "the mitigation of the one by the other."

[2] VIITzR instead of VITzR, meaning "and formed."

[3] Incorrectly translated in the English version as "the breath of life," both words being plural—NShMTh ChIIM.

[4] It is important to note that NShMTh is a feminine plural, while ChIIM is a masculine plural. Now the word for life is ChIH, which is feminine, and ought to form its plural as ChIVTh. It cannot be regarded as an adjective referring to NShMTh, for that is also fem-

and indicates the united higher souls of the male and female principles united in one body, which is further brought out by the use of the singular in the next words: "and Adam was (or became) a living Nephesh (NPSh ChIH)." For the Nephesh is, as it were, at once the lower soul and the framework of the body, that about which the material particles can aggregate. This is also emphasised in the *Lesser Holy Assembly*, which says: "And when they are joined together they appear only to form one whole body. And it is so."

Now Adam, as the androgyne, is represented by Tiphareth, but on the one side is Benignity, Chesed, and on the other Severity, Geburah, hence it is said that the woman was taken from his side, and that side is Geburah. And this separation must be because until the woman is separated and reconjoined, she cannot be mitigated. And the *Book of Concealed Mystery* teaches that this is an essential stage, because while all the judgements that arise from the male are vehement in the commencement and relax in the termination, those of the female are the reverse, so that could they not be conjoined the world could not suffer them.

After separation, however, and before this consummation could take place; while still Adam and Eve were unbalanced, not having been mitigated by one another—and it must be remembered that even as unbalanced severity is harsh, so is unbalanced mercy weak—and as an excess of the former, *i.e.*, when it is separated from the latter, is the primary root and manifestation of evil, the serpent was able to appeal to the weakness of Adam through the potential evil in Eve, so that they succumbed to the desire to know the things of earth and to be in the midst of them. And from this resulted their Fall and their descent from Yetzirah into Assiah (from the Formative World to the Material), described as their ejection from the Garden. Before this they had heard the "Voice from Heaven" and understood the Higher Wisdom, but after their sin they no longer even understood the "Voice on Earth," for they were cut off, as was the whole world of Assiah, from the intelligible worlds by the encircling folds of the Great Dragon of Evil, who is symbolically represented as having seven heads, for he was able to penetrate even into the world of Yetzirah, thus polluting not merely Malkuth, but the six higher Sephiroth as well.

It was, of course, after this Fall that the Nephesh aggregated to itself particles of the matter of Assiah in order to provide itself with a suitable vehicle or body, and these were the "tunics of skin."

At first Adam was banished to the lowest of the seven earths, which is called Aretz; but when he had repented on the Sabbath he was

inine, as I have said. The only possible inference is that the words are deliberately written in this way to indicate the male and female natures in one.

raised to the next, which is Adamah. Later, when Seth was born, he was raised to the highest of them all, which is our own, and is called Thebel or Cheled.

Now according to the *Book of Concealed Mystery*, "When the serpent came upon the woman (he) formed in her a nucleus of impurity in order that he might make the habitation evil." Or, as the *Greater Holy Assembly* puts it, he "transmitted unto her the pollution of severe judgements; and therefore she could not be mitigated." Hence, when it is said (*Gen.* iv. 1): "And Adam knew Eve his wife, and she conceived and brought forth Cain," he, Cain, "went forth rigorous and severe... in his judgement," representing the side of Geburah. "But when he had gone forth She Herself became thereafter weakened and more gentle, and there went forth another and a gentler birth," Abel, representing the side of Chesed, but the "judgement hath conquered his brother because he is stronger than he and hath subdued him." Later, however, "these two, Adam and Eve, were conjoined together for the third time. And the temperation of all things proceeded therefrom, and the superior and inferior worlds were mitigated," by this birth of Seth, representing the equilibrium of Tiphareth.

We can see, then, that as Joseph Gikatila says in *Shaare Orah* (fol. 9 b):—

In the beginning of (the later) creation the core of the Shekinah (the Divine Glory) was in the lower regions. And because the Shekinah was below,[1] heaven and earth were one and in perfect harmony. The well springs and the channels through which everything in the higher regions flows into the lower were still active, complete and unhindered, and thus God filled everything from above to below. But when Adam sinned, the order of things was turned into disorder, and the heavenly channels were broken.

Actually this is the third Fall. The first, which we have (partly) described, was in Atziluth, and was the cause of the exile of the Shekinah, the origin of the Shekinah below. The second, about which far less is said, was a Briatic Fall, and according to Isaac Luria, or rather to Chayim Vital, his leading disciple, this was due to an act called "the lessening of the Moon." (*Autz Chiim.* xxxvi) Now the Moon in her decrease qabalistically represents the Pillar of Severity. This act, therefore, indicates a turning towards Judgements.

To epitomise this mystery of the Fall, it is fair to say, in a paraphrase of a part of the *Greater Holy Assembly*, that when God created man it was not His intention that he should change or that vicissitudes should touch him. But Adam and Eve sinned by loosening the bonds which bound them to the Tree of Life, and by attaching themselves to the Tree of Knowledge of Good and Evil,

[1] The Shekinah has two manifestations. The Shekinah above is Binah, and that below is Malkuth.

thus bringing upon themselves and the rest of creation the punishment of death. For when they began to worship the variations of Good and Evil, all created things were led to do as they did, and man became the plaything of passions and vicissitudes. But he is destined once more to be attached to the Tree of Life, and Death will be overcome.

Since the Adamic Fall, then, the task of man in this world is the Restoration of Harmony or the Extinction of the Stain technically known as Tikkun, which is Messianic action. This is the meaning of the phrase in the *Sepher Yetzirah*, or *Book of Formation*, which is probably the oldest extant qabalistic work: "Restore the Creator to His Throne," and indicates an immeasurably lofty ideal of the destiny of Man.

E. J. LANGFORD GARSTIN

"THE ANCIENT WAY OF ANYTHING"

"Our Problem," posed by the discovery of how to release atomic energy —"the terrible power that Phaeton-like we have borrowed from the stars"—is, according to Lord Dunsany, writing under that title in the Fifth Issue of *Enquiry*, "to be as wise as we are powerful." We have enemies, present or potential, but "it is on ourselves that our fate will depend." Our survival, he declares, depends on how adult we are. And that can be judged from our advertisement-keyed civilisation, in which salesmanship has become the star by which we steer. Can we get back to craftsmanship, "which before the days of machinery had no need to be preached, because the human soul was behind the work in those days"? Can we get back to selling things because they are good, with the user's enjoyment as the aim, not as an exercise in overcoming "sales resistance"?

The conscienceless power of the great commercial organisations holds its menace in connection with atomic energy. Whether the latter can be dealt with, as Lord Dunsany suggests, as the fisherman in *The Arabian Nights* dealt with the terrible *genie* that came out of the bottle—getting him back in the bottle and throwing the bottle into the sea—may depend upon our power to overcome the commercial habit of mind.

> ...it is no use looking forward to what the West can do for us; there are only still more terrible inventions ahead. We need to look where there was wisdom, wherever men understood the ancient way of anything, and to see what we can learn from any simpler people, and find out how they faced old terrors that threatened them; and then see what we can do to fit ourselves for the awful company of this thing we have lured from the stars....

PRISON—AND PRISONER—REFORM

AN INTERVIEW WITH THE HON. SHRI MORARJI R. DESAI

[The recent announcement of fundamental and far-reaching reforms of the prison-system in the Province of Bombay led us to seek the views of the Minister for Home and Revenue, **The Hon. Shri Morarji R. Desai**, responsible for those reforms, on the important subjects of crime and punishment. The interview which we publish here was given to a member of our staff.

Shri Morarji Desai has recently won the gratitude of public-spirited citizens not only for instituting these humane reforms but also for his courageous stand against the claims of religious heads to temporal power over their followers. His speech in the Bombay Legislative Assembly on April 1st in support of the Bombay Prevention of Excommunication Bill, which recently became law, was a powerful defence of tolerance and of the separation between State and creed for which a secular State must stand.—ED.]

Shri Morarji Ranchchodji Desai, long a member of the All-India Congress Committee and an active participant in the Freedom struggle —the foreign rulers found it expedient to imprison him from 1942 to 1945, after several somewhat shorter earlier sentences—has been prominently before the public in recent months in connection with the far-reaching prison reforms for which, as the Minister for Home and Revenue of Bombay Province, he has been responsible.

When I went to keep the engagement made more than a fortnight earlier I did not wonder that I had had to wait to see him, so many were the people outside his office in the old Bombay Secretariat, seeking interviews—people of all sorts, prosperous business men, one especially insistent and imperious; advocates; and poorly dressed individuals, one group of whom included a woman of middle age with something of the stony sadness of the St. Gaudens statue of Grief, demanding nothing, patiently waiting, waiting, to see the Minister who had the power to save a man from the gallows....

A man rather above medium height for an Indian, gray-haired and well set-up, with a rather steely glance for the stranger, Shri Desai looked the part of the reputation he bears, of being a man of decision and not easily taken in.

We agreed that there was no need to detail the new reforms already announced in the press—the abolition of discrimination, fetters and flogging or at least their reduction to a minimum; the payment of wages to prisoners; the sending out of groups of ten trusted prisoners for Public Works projects like road and tank construction, reforestation,

etc., with no guard except each other, and with their families with them; and furloughs of two weeks for all but dangerous criminals, after four years of the sentence have been served. Bombay has not only the best jails in India, especially those at Nasik and Belgaum, but is put by these new reforms in the van of penal reform progress. The object of the new reforms had been stated to be to make better citizens of the convicts and to see that the jail population decreases.

Shri Desai amplified this, explaining that the effort was to have the life of prisoners as much like life outside as possible, so that they would be fit for normal life on their release. The jail experience of the political prisoners had been most revealing. They knew why smuggling went on and, by paying wages, permitting smoking and setting up modern canteens at which the prisoners could buy food and delicacies, had practically eliminated it. Similarly, the furloughs of two weeks now gave the opportunity to satisfy the hunger for normal relations, and the sex hunger that, perverted, led to unnatural offences in the jails. No parole had so far been violated, the prisoners knowing that failure to return would mean having to serve the whole sentence again when they were caught. One-fifth of the value of the prisoners' labour was credited to them; the rest to the prison for their expenses. And there were no restrictions on how their money should be spent, on themselves or their dependents. The full pay for overtime work went to the prisoner himself.

I mentioned that Shri K. G. Mashruwala had recently mentioned a "jovial and industrious but cynical robber" who had nursed him in jail. Shri Desai confirmed many of the ordinary prisoners' having excellent qualities and good human urges. "I found at times that some of them behaved better than some of the political prisoners who had accepted Satyagraha as a technique rather than as a way of life." He had little sympathy with pretensions to superiority. Everybody was superior in some matters and inferior to somebody else in others.

He was emphatic that retaliation was never justified. "I do not subscribe to the theory of an eye for an eye and a tooth for a tooth. I believe in crime prevention and in reforming the individual criminal. Retaliation will not re-educate a person, but will confirm some in their vicious tendencies." He admitted that cruelty to suspects to make them confess had been very common, though now prohibited in Bombay. Police methods had been similar in all countries. "I would not say that violence is all wrong in every case, but it must not be cruel and one must not revel in it. A child may have to be punished, but it must not be done in anger. Just as the surgeon uses the knife but without anger and with the greatest sense of responsibility."

Flogging had not been done

away with altogether, though the permission of the Government was necessary in each case and he had not given it in the last three years. During the rioting, some of the magistrates had sentenced to flogging; then people normally sane had become so panicky that the most savage demands had been made, that rioters be publicly flogged and even maimed for life. "The missionary, the Sadhu, and the saint may go on practising *ahimsa*, come what may. It is impossible for a Government. I would not beat anybody if he attacked me, but if there is a riot in Bombay and I am not able to bring it under control without ordering shooting, I would consider that I was more violent not to give that order, drastic and responsible as it would be."

He was himself against flogging, he said, and against capital punishment. Before the riots the Government had almost come to a decision against hanging. He did not consider the statistics conclusive one way or the other on the death penalty as a deterrent. All did not share his objection to it and so he had exercised his power of pardon in only a few cases, where the crime was not deliberate. "The statistics are like those for vaccination in which also I personally do not believe; I have not had my children vaccinated. But both sides can quote statistics to prove their contentions." I reminded him of the fact that capital punishment cut off all chance of the criminal's reform; that it was an irrevocable sentence, and there had been cases when an innocent man had been executed; and also of the degrading effect upon those who had to carry out the sentence, but he considered the last to depend upon the attitude of mind in which the execution was carried out. He could not agree that capital punishment was always wholly indefensible.

Every effort was being made, he explained in answer to a question about the unnecessary humiliations to which prisoners had been subject, such as being forced to disrobe in public, to reduce such humiliations as fully and as rapidly as possible. He recognised that without full self-respect there was no urge to improve.

I asked Shri Desai if he would agree with the saying that the patient should be treated, not the disease, or that, as Shri K. M. Munshi had once said, "punishment must be related to the criminal, not to the crime alone."

"The patient must be treated, but in respect of the disease. Just as in diseases there is a fundamental cause which is true for all diseases, and that is transgression of natural law, so with crime. If the patient is to be treated morally, then his transgression must be first of all remedied, not merely the outward symptom of the crime. Punishment should be of both the crime and the criminal, not of only one. Supposing the criminal is a person who has a good standing in society, should his crime be condoned?" He saw

no difference between a thief who stole Rs. 5/- and one who stole a crore of rupees; the former was limited only by his capacity. "The fundamental crime is the same for both; taking someone else's property and not depending on one's own labour." It made no difference as far as the crime was concerned whether a man stole food for his starving family or defrauded to enrich himself. There was no moral basis for crime. The extenuating circumstances could be considered in giving the punishment or the treatment, but not in arriving at a conclusion as regarded the crime.

Children, for instance, had to be treated differently from adults, though Bombay had no such Adviser to Government in Child Psychology as Madras had. It was planned to have psychologists in jails, but where today were other than amateurish psychologists to be had? Apropos of drawing up a code in consultation with the children, infractions of which they would confess and be punished for, Shri Desai expressed the Spartan view that "no discipline is strong enough if it is not learned by doing a thing which one does not like. If one still does it loyally, then it will be discipline."

Just as children received different treatment from adult prisoners, so first offenders were treated differently from habitual criminals. He recognised, however, that in some cases it was the attitude of society towards the former convict that pushed him back into crime. "That also we have to correct." He agreed with Sir Maurice Gwyer that the criminal had rights which he could not altogether forfeit and that he had to be protected from society as well as society's being protected from him; and that society would continue to create criminals as well as punish them until it had accepted in full faith "the common humanity of us all."

Economic and social reforms had a rôle in crime prevention, he conceded, but it could easily be exaggerated. I had touched on a point on which he felt strongly. "If everybody is given the same economic basis, will there be no crime?" he demanded. If that were true there would be no crime in the United States, but there a higher standard of living goes with increased and more intensified crime. The real remedy in crime prevention he saw as getting accepted by the whole society of a moral basis for human life, which could be brought about only by education and the personal example of the majority.

"Is the reform of the prisoner possible without his co-operation?" I asked.

Without his willing co-operation his reform would not be quick, Shri Desai considered. But if the one dealing with him was sufficiently responsive and used the right methods, his co-operation would be won.

Asked whether he had been able to imbue the jail staffs with that

idea, Shri Desai said: "In the measure in which I am imperfect I cannot imbue them with it. And in turn, in the measure in which they are not able to reform their own lives, they cannot carry it out with the prisoners in their charge. As Gandhiji said, it is ultimately only one's own imperfections which do not allow one's good to be transferred to somebody else."

The press had within the last few days carried the opinion expressed by another Indian, a Minister in another Province, that 99 per cent. of those who were now being sent to jail were unamenable to religious teaching. Shri Desai would say that 99 per cent. were amenable, barring the Communists. Spiritual as well as material religions had their fanatics, but the former had a saving grace. Crimes had been committed in the name of spiritual religions, but there was some chance for their follower to realise his wrongdoing. When economics became a god, there was ruthlessness, though there was always hope for individuals. "I cannot say that any individual is past redemption. If any one seems to be so, it means only that I have not got the capacity to redeem him. If I sufficiently change myself, I believe I can."

The prisoner had to be helped to reorient his consciousness, but that help could not be given by a sermon but only by winning his friendship. What was done by way of inculcating ethics and awakening the sense of social obligation depended on the officers and the visitors to the jails. "We are trying to give moral maxims, but educated men have read moral maxims; has it kept them from doing wrong?" Encouragement of study and application of the teachings of Gandhiji and other great Teachers would come later; at present the attempt was being made to make prisoners learn everything through work.

Was there not a sense, I asked, in which we were all prisoners—to our prejudices and weaknesses, etc.?

"Most certainly." We were not prepared to consider our own prejudices, though we plainly saw those of others.

"We are not only all prisoners," Shri Desai added earnestly. "We are hypocrites, because we have not altogether cast out fear. Nobody is living an absolutely true life. A lie comes from fear and every untruth begets fear in its turn. All evils and all prisoners, so-called, will disappear if people do not fear and do not tell lies. Fearlessness and truth go together. That is the most precious thing that Gandhiji has taught us. That is the one thing that I have learned from him and I consider it my most precious possession. In the measure in which I am able to live up to it, I am a man."

NEW BOOKS AND OLD

THE SECRET OF STRENGTH *

Certain books are signposts only to those who have reached the frontier where familiar roads end. This is one of them. Only those compelled to think in new categories will be prepared to examine many of the ideas formulated in this slender volume.

The primary theme of this book is the conquest of self. Now, this phrase —the conquest of self—has become so worn by repetition that its challenge has been effaced as effectively as the superscription on a coin which has been in circulation for a century. But even a brief summary of the author's themes will reveal that the conquest of self is neither a remote abstraction nor a misty ideal, but high adventure on the road to Reality.

One of the author's main contentions is that a time comes in the life of almost every man when inner development ceases—with the result that he becomes as repetitive as a recurring decimal. That is, he seeks to repeat the old excitements of former experience—to re-live the familiar cycle of recurrent moods, which revolves as monotonously as horses on a roundabout. Life becomes limited to the Known. There are no longer vertical values. Feeling atrophies. High adventure is at an end.

Another of the author's main contentions is that "virtue" may be an even greater obstacle to the conquest of self than vice; for the virtuous frequently reduce life to a formula so rigid that everything outside its narrow limit ceases to exist. Consequently, it is held that only the man who possesses the attributes of a voluptuary and an ascetic is equipped for the conquest of self. And it is also held that—despite the confident assumption of many preachers—it is as difficult to go to hell as it is to reach the Gates of Gold.

This needed to be said, and said in uncompromising terms, for man's duality is such that he can give himself wholly neither to his animal nature nor to his spiritual—with the result that most of us spend our lives in a zig-zag trek between the two. (The Prodigal Son returned to his father's house, but it is not on record that he remained there permanently.) Man's duality is deep, and it was recognition of this division which prompted a great poet to assert that man implores God and the devil simultaneously. Dostoevsky knew this: "I want to take the *whole* of myself into heaven." To take the whole of oneself into heaven, or to take the whole of oneself into hell, necessitates the cessation of inner conflict. That is certain. There is no division in an angel—or a fiend.

The prayers that we formulate often have little significance. They seldom get higher than the ceiling. But the ruling desire of the heart—the desire for the attainment of which we sacrifice most—is authentic prayer. And, if that desire is perpetual, our prayer is permanent. No man reaches an object-

* *Through the Gates of Gold: A Fragment of Thought.* By M. C. (Theosophy Co. (India), Ltd., Bombay. 84 pp. 1948. Rs. 2/- ; 3s.)

ive, whatever that objective may be, unless he possesses a profound conviction of its desirability. Progress—for the man with two divergent desires, each regarded as equally desirable—will be slow; for a split allegiance inevitably involves intermittent endeavour towards the attainment of either. Consequently, victory over self will be achieved only if a man has a profound and a permanent conviction of its absolute desirability. And he will not possess this profound and permanent conviction if his emotions have atrophied, or if fixed ideas are mortised in his mind.

It is unfortunately a fact that many people regard the conquest of self as a purely negative achievement, and one which results in a state of coma, induced by the repression of every positive impulse. Whereas, in reality, he who conquers self loses nothing but his chains.

To conquer self is to exchange repetitive existence for inspired life. It is to become an instrument for the creative spirit, which is the pulse of the universe. It is deliverance from static unreality. It is a passport to the realm of the poet, who

> lives in the consciousness which the ordinary man does not even believe can exist—the consciousness which dwells in the greater universe, which breathes in the vaster air, which beholds a wider earth and sky, and snatches seeds from plants of giant growth.

The conquest of self is escape from the treadmill of habit, from the ant-hill of routine, from thoughts monotonous as a metronome, from embalmed emotions. It is resurrection from apathy.

By one reader, the final pages of this book will not be forgotten. Briefly summarised, they are to the effect that two great tides of emotion sweep through nature—one serves the animal in man; the other, the god. "No brute of the earth is so brutal as the man who subjects his godly power to his animal power" for, then, the united force of the double nature is used in one direction. The beast of the field, tethered to instinct, gives to the flesh only that which belongs to the flesh. It does not prostitute imagination, intellect, intuition. No god—deformed and disguised—serves the beast of the field. But that is precisely the situation when man subordinates his godlike potentiality to his animal nature—thereby becoming more bestial than any beast.

But if the animal, as master, distorts man almost beyond recognition, it is also true that the animal—as servant—multiplies a thousandfold the power of the god. If a man can descend lower than any animal, because there is a god in him—it is also true that he can ascend higher than a god, because there is an animal in him. Directly the animal (that "extraordinary creature") ceases to rule and starts to serve, its contribution is unimaginable by one who has not known it—if only for a day.

> That is the whole secret. That is what makes man strong, powerful, able to grasp heaven and earth in his hands. Do not fancy it is easily done. Do not be deluded into the idea that the religious or the virtuous man does it! They do no more than fix a standard, a routine, a law by which they hold the animal in check.

For those prepared to think in new categories, this is a challenging book.

CLAUDE HOUGHTON

Hasidism. By MARTIN BUBER. (Philosophical Library, New York. 208 pp. 1948. $3.75)

Martin Buber, Professor at the Hebrew University in Jerusalem, has long been recognised as one of the greatest living historians and philosophers. He came into world-wide prominence through the translation in 1938, and the consequent wide dissemination, of his book *I and Thou*, written in 1924. An introduction gave some account of the teaching and influence of Buber. Of the outward man little is known, yet his writings reveal the inner man, the poet and the philosopher, the mystic and the man of God, as do few other books their authors. Indeed, *I and Thou*, with its poetical style and deep mystical, in the best sense of the word, content, has been compared with the *Pensées* of Blaise Pascal as a manifestation of the heart and mind of a truly religious personality. The fundamental theme of *I and Thou* is the vital difference in the attitude of man to persons and to things. And though to man another person so early becomes an IT, God, the Person, is ever THOU ; never an object, always the Subject. He can be addressed but never expressed. And it is interesting to note that in Buber's new translation of the Old Testament, the problem of representing the sacred and revealed name of God, never pronounced by the Jew but transliterated by others JEHOVAH (wrongly) or YAHWEH (more probable), is solved by a simple HE, the personal pronoun in capitals.

The promise of the translators that *I and Thou* would live, bringing life and light to many has been amply fulfilled. It is one of the few great books of the present age, and has meant that any other writing of Buber is eagerly welcomed by Jew and non-Jew alike, who care for the deep things of the Spirit. Unfortunately Buber's main work *Das Kommende* is thus far available only in German and we can but hope that ere long it will be given to a wider public. More recently a volume of Buber's religious essays *Mamre* has been published in English (some of these are included in the volume under review) and in 1947 his study, *Moses*, gave a new and stimulating account of the ancient Hebrew leader, claiming that when all that is legendary has been cleared away " we must still recognise him as the spiritual force in which the Ancient Orient concentrated itself at its close and surmounted itself. "

I have thought it necessary to write more than is usual by way of introduction for I get the impression that Martin Buber is less well known in the circles of the wise in India than he ought to be and I feel quite justified in introducing and commending the man and his greatest book whenever I have the opportunity.

The present book *Hasidism* also merits the highest praise. It represents the mature judgment by its most learned exponent, after a lifetime's study, of a great movement within Judaism. Let no one imagine that it is an easy book. It is not. It presupposes a good deal of knowledge and discernment in the reader. Fortunately, Buber himself has helped us to make good the first prerequisite by his two volumes of *Tales of the Hasidim* in which the subject-matter of the movement is illustrated by stories dealing with the way of life and the characteristic sayings of the Hasidic teachers

from the seventeenth century onward. To read these will pave the way for Buber's systematic analysis of the ideas and motives of the movement. As for discernment, it is safe to say that any real effort to know more, not only of the subject treated, but also of the author who, as ever in his writings, reveals himself as a man of deep spiritual experience and *communicativeness*, not only in the things of his own faith but in genuine religion, wherever found, and with other expressions of which Buber has deep understanding and with which he is in sympathy, will be rewarding.

The reviewer is not altogether satisfied with the English translation which, though done competently from the German and Hebrew originals, by those well fitted for the task, seems at times to have made things a little more difficult than they are. I have the impression that this is particularly true of the chapters translated from the Hebrew.

In his foreword, Buber tells us that he became acquainted with the writings of this great religious movement more than forty years ago. But what he calls "half-degenerate offshoots" gave him, as a boy, only a fleeting impression of what it really was or might some day mean for his way of life. Now he sets out what has come from his long striving "towards an understanding of that within it which has disclosed itself to me as truth." He holds that the truth of Hasidism is vitally important for Jews, Christians, and others—more important, indeed, now than ever.

> For now is the hour, when we are in danger of forgetting for what purpose we are on earth, and I know of no other teaching that reminds us of this so forcibly.

It might be said that Hasidism began as a kind of democratic spirituality, maintaining, against the exclusive authority of the *pandits* of the Law, the religious rights of the good common man. The root word *hasid* means good, kind, righteous. Yet this is not enough and certainly the system is more complex than might be expected from a popular reaction. It cannot be denied that

> the essential motive of the Hasidic movement was the revolt of the ignorant multitude, often treated with scorn by religious tradition, against this scale of values in which the scholar, immersed in the knowledge of the Torah, occupies the highest place. The true striving of the movement therefore is understood to be for a radical change of values...in which not the expert in the Torah stands at the top, but the one who lives it, who embodies it in the simple unity of his life.

This points to the fact that Hasidism is fundamentally a mode of life rather than a teaching. The mode of life, in which individual and social values are gathered up, itself *issues in* the body of thought which has manifold expression. Over against the Jewish Messianic hope in which redemption is achieved by the Deliverer, it points to the fulfilment of the divine purpose by the gradual growth in piety of each man. There is much truth in the basic concept that each man is the Messiah of his own soul, yet to the Christian reader it seems as though the Hasidists have forgotten the implications of the ancient Jewish teaching that each man is the *Adam* of his own soul, and the main criticism of Hasidic mysticism is that it is too optimistic about the capacity of unredeemed human nature for fellowship with God.

Yet Hasidism goes so deep and has so many aspects that no single criticism

at any one point can be wholly just. The reviewer confesses that by training and temperament he is inclined to be critical of much that goes by the name of *mysticism*, mainly on the ground that it so often seems to compromise the holiness and otherness of God, without doing full justice to human personality. This criticism cannot be levelled against the Hasidic mysticism. To me the most moving passage in the book is in the chapter on *God and the Soul*.

> For ever He is the kind One, Who created the worlds to actualise His kindness; He is the great lover, Who has placed man in the world that He might be able to love him,—but there is no perfect love without reciprocity, and He, the original God, longs thereafter that man should love Him. Everything follows from this, all teaching, all morality, for in the innermost kernel nothing is desired from above, nothing is demanded of us, but love of God. Everything follows therefrom; for man cannot love God in truth without loving the world, in which He has put His strength and over which His Shekinah (Divine Presence) rests. People who love each other with holy love bring each other towards the love with which God loves His world.

Although I am unable to go so far with Buber as to agree that *only* in Hasidism has mysticism become Ethos, I cannot doubt the truth here enunciated that the mystical soul does not become real until it is one with the moral soul. It is surely this, among other things, that Jesus came to reveal concerning God; and this that two of His chief interpreters, John and Augustine, so clearly taught. Yet knowing what little I do of Buber and having read this, his latest and maturest work, I can understand something of what he means when he writes of the little-known Hasidism, "Because of its truth, and because of the need of the hour, I carry it into the world against its will."

MARCUS WARD

Deshbhakta Sahityasamrat Narsinh Chintaman Kelkar Yancha Adhavani (Reminiscences of N. C. Kelkar). Edited by S. V. BAPAT. (*Kesari* Office, Poona 2. 84 +584 pp. 1948. Rs. 8/-)

The late Tatyasaheb N. C. Kelkar was one of the distinguished leaders in India's struggle for freedom and a devoted follower of Lokamanya Tilak. He was a literary genius in Marathi; there is hardly any literary form which he has not embellished with his versatile pen. He was a pre-eminent journalist, biographer, essayist, playwright, poet, novelist and historian of enduring merit. These 1100 reminiscences interestingly supplement his autobiography. In Sanskrit, Marathi, Hindi and English they are contributed by 375 persons from all walks of life, ranging from the present Governor-General down to the peons in the *Kesari* office. The collection shows the wide contacts and interests of Mr. Kelkar and the esteem in which he was held by all with whom he came in contact. Ever ready to help everyone, not excluding political opponents, endowed with a sense of humour and ever searching for the golden mean, he had a greater liking for literature and culture than for the bustle of politics and mass popularity. Altogether he strikes us as a great and good man, with sympathy for all and malice towards none. Mr. Bapat enjoys an honoured place in Marathi literature and this painstakingly edited volume will certainly enhance his reputation as an editor.

N. A. GORE

Church and People in Britain. By ARCHIBALD ROBERTSON. (169 pp.); *The Popes and Social Problems.* By J. W. POYNTER. (101 pp.) *The Church Looks at Herself.* By THE REV. MARTIN DAVIDSON. (Watts and Co., Ltd., London, E.C. 4. 1949. 7*s.* 6*d.* each)

To any reader who desires to have in brief and readable form a history of the Church written without clerical bias, polemics, or special pleading, the first little book can be commended. Many of the claims on behalf of the Church, both before and after the Reformation, are examined, and many rejected as without historical validity. Though the record is marred by many blemishes, there is nothing here to compare with that terrible indictment, *The Priests and the People of Ireland.*

Mr. Robertson disposes of the oft-made claim of the Church to have been the instrument whereby serfdom was abolished. It has, of course, no more justification for that claim than it has to have been on the side of the angels in such matters as the abolition of slavery (which came from a lay source) or social and penal reform. In the latter, the Bench of Bishops has been fairly consistently reactionary. Perhaps the most interesting chapters are those dealing with the Church today in relation to the modern State and to world conflict. The author sees Rome as the vital centre of reaction; the Church of England as a senile and ineffectual institution. This is a very interesting little book.

Mr. J. W. Poynter has set out a number of Papal Encyclicals, leaving the reader to form his own judgment as to whether the Catholic Church is reactionary or progressive.

Though the author is objective in his approach, he permits himself one generalization. It is this: that the end object of the Church may be seen as her desire to re-establish the Holy Roman Empire throughout the world.

> ...should the Papal ideals ever be translated into reality (a contingency, whether or not it be impossible, at any rate remote), then what by our modern world is understood as Liberalism, free progress on secular lines, and Rationalism, would be destroyed, and the world again be ruled by a theocratic polity as, to so considerable an extent, it was in the Middle Ages.

Dr. Martin Davidson has set out criticisms of the doctrines of the Church of England that have emanated from within the fold. He has, so to speak, eavesdropped over a long period of recurrent acrimonious family rows. And the result is the picture of a Church more or less divided against herself, concerning the danger of which condition we have scriptural caveats.

That Church doctrine should change is nothing against Church doctrine; for what does not change petrifies. Faith, inevitably, changes with changes of cultural levels: it changes in two ways, first with regard to forms, secondly as to content. But change may not be a shedding so much as the outward expression of growth. The case of *The Rise of Christianity,* by Dr. Barnes, Bishop of Birmingham, quoted by this author, is in point. Dr. Barnes is a theologian: but he is also a trained mathematician, a Fellow of the Royal Society. And in the latter capacity he finds himself unable to accept cardinal parts of the Christian dogmas. Nor is he alone. For again, as our author reminds us in *The Challenge to Religion* another Anglican bishop, Dr. Blunt, says that "the Trinity is obviously a logical paradox."

In his illuminating little book Dr. Davidson traces the controversies which have followed, one upon another, down the years. He starts from the flinging of the first great bombshell in the nineteenth century when the publication of *Essays and Reviews* for the first time challenged the authenticity of the miracles and thereby caused a tremendous stir among the drowsing orthodox of the Age of Plenty.

Generally, the picture we get from these pages is the rôle of the special pleader faced with an ever-growing corpus of new facts calling for digestion and assimilation into the traditional matrix of the Christian faith. Dr. Davidson has done his work exceedingly well and his book may be recommended to all who prefer the truth, even when the truth (which, we are told, sets us free) may hurt: may hurt as the knife of the surgeon hurts as he cuts away what is dead and thus makes viable the suffering organism.

GEORGE GODWIN

Essays from Tula. By LEO TOLSTOY, with an Introduction by NICOLAS BERDYAEV. (Sheppard Press, London. 292 pp. 1948. 12*s.* 6*d.*)

Ever since Jesus laid down the Law of Love in the Sermon on the Mount and exemplified it in his own life and death, his followers have fallen into two categories—those who have watered down the Teaching and evaded its stringent demands, and those who have followed it even unto death. They who call him "Lord, Lord," and do not the things which he said have been numerous and powerful, and they have persecuted those who have wholeheartedly accepted his doctrines. So the Anabaptists of Germany suffered in the sixteenth century; so the Friends in England endured unspeakable barbarities in the seventeenth; and even today the Pacifists form but a handful in the Christian Churches. To this small but glorious company Tolstoy belongs. Almost alone among the nineteenth century prophets—he advocated the application of the Law of Love to every situation. The world listened, sometimes with wonder and sometimes with a cynical simper, but it did not follow him. But the seed he sowed did not fall on barren ground. A young barrister in South Africa was fascinated by the possibilities of this Law. Tolstoy, Ruskin and Thoreau became his preceptors, and the lawyer lived to become the greatest pacifist of modern times—Mahatma Gandhi. In these essays, written when Tolstoy was over 70, he demonstrates how the principles of Christ may be applied to modern problems. Every one of them is relevant to our day and merits the close attention of everyone who loves his country. "Bethink yourselves" (dated here wrongly 1914; it ought to be 1904) is a powerful plea for pacifism. Other essays deal with social reform, labour problems and capital punishment. The series ends with a poignant personal appeal: Love one another.

Nicolas Berdyaev in his Introduction reiterates the usual objections to the pacifist creed. As long as man argues as he does we must be far away from the world of Tolstoy's and Gandhi's dreams.

A. F. THYAGARAJU

Gotama the Buddha. By ANANDA K. COOMARASWAMY and I. B. HORNER. (Living Thoughts Library, Cassell and Co., Ltd., London. 224 pp. 1949. 6s.)

Most books about Buddhism make hard reading and this new work is no exception. The fact is that Buddhism as a philosophy is intricate and difficult, and therefore any attempt to simplify or popularise it is almost sure to be more or less misleading. The authors of this book have not only included a large number of Pali words, which must remain so many stumbling-blocks to European readers, but have also used English words that are decidedly unfamiliar: for example, dormition, prescinding, predication, aniconically. The book therefore cannot have been intended for "beginners."

It contains a short and somewhat baffling "Life" of the great teacher and a considerable number of "Extracts from the Buddhist Doctrine." In these there is, as usual, much repetition of phrase, a characteristic which is said to be due to the fact that early Buddhist discourses were handed down orally and were rendered less difficult to memorise by reason of these repetitions; but to most readers the effect is inevitably a little dry and wearisome. When we hear a fine exposition of the dhamma we get from the presence of the speaker something more than the words that he utters, and the words themselves may often seem like the cold ashes of what was once a vital flame.

The present book is, let us say, for the "advanced student," and the better his knowledge of Pali the more he will enjoy it.

CLIFFORD BAX

Gerald Manley Hopkins: The Man and The Poet. By K. R. SRINIVASA IYENGAR, with a Foreword by JEROME D'SOUZA, S. J. (Oxford University Press, Indian Branch. 194 pp. 1948. Rs. 12/8)

The poetry of Hopkins is an ambiguity, if not anathema, to many readers. Any book, therefore, which elucidates his personality and explains his poetry is welcome. The volume under review is a very valuable addition to the meagre critical literature on Hopkins. Dr. Srinivasa Iyengar is a prolific writer, but he is none-the-less profound in much of what he writes. In this book he outdistances his previous works. The volume is a monument to his vast reading, patient research, and sound judgment. Its main virtue consists in the manner in which the author integrates the poet's life and personality with his poetry. The result is a fascinating fabric of literary criticism. It is strange how sometimes an Indian mind is able to analyse the inner intellectual, religious and spiritual workings of the mind of an Englishman. In the case of Gerald Manley Hopkins, the problem is complicated by his excursions into religion, and by his final conversion. Even so, Dr. Iyengar has divined the mind and presented his reactions with a grace not ordinarily associated with pedantic scholarship. Chapters 16 and 17 dealing with Hopkins's prosody and his technical and linguistic experiments reveal particularly the writer's sureness of touch and originality of judgment. My personal interest in Hopkins and his poetry has been sharpened a good deal by this volume which those who believe that Indian writers have no contribution to make to English critical literature may very well ponder. To all who are interested in understanding the poetry of Hopkins, it will prove to be an unerring hand-maid.

—V. N. BHUSHAN

The Eternal Gospel. By GERALD HEARD. (Cassell and Co., Ltd., London, E.C. 4. 215 pp. 1948. 8*s.* 6*d.*)

Our civilisation, says Gerald Heard, is not, as some would have it, a sinking ship, rotten and unseaworthy and irrevocably doomed. It is a ship in danger of capsizing because it is top-heavy; we do not need to scrap it, but only to provide the ballast that will restore the balance. Man's material inventiveness, the product of his individualised analytical intelligence, has far outrun the social inventiveness which might and should have balanced it, because he has increasingly neglected and despised that deeper mind, that power of integral insight, on which *social* understanding and therefore *social* inventiveness depend. It is the function of religion to reunite us with this deeper consciousness and thus to enable humanity to maintain the balance; but if religion is to fulfil this function, its psychological and social insight must be as advanced as the physical inventiveness to which it provides the counter-weight. In practice, the equilibrium between the two has continually been upset. Mr. Heard traces in outline the history of man's irregular progress in self-knowledge and self-control, paying special attention to the contribution made by Christianity. He pleads, with an earnestness that all must respect, for a new devotion to serious religious research in order that the now dangerously listing ship may be righted before it is too late.

The aim of the book, as stated in the preface, is rather to ask questions than to suggest answers. In this it succeeds —the whole thesis is a stimulus to thought on fundamental issues. Here are some of them: the conception that here we are as it were in an egg—that temporal experience is the fœtal stage in the growth of consciousness; the thesis that the meaning of all history is found in such a development and enrichment of conscious life; the proposition that there is no salvation in attempts to "put the clock back," to balance man's unbalanced psyche by cutting away the vigorous shoots of individualism, but only in fostering an equally vigorous social growth; the vision of the Law of Love whose attainment is the goal of humanity, and whose reward is union with the one Divine Reality.

No thoughtful reader with any interest in the trends of modern biological and psychological study can lightly accept or lightly reject such hypotheses, and one of the most valuable things a serious book can do is to set him thinking afresh. What, for example, is the relation between Gerald Heard's reiterated plea for contemporary religious thought, his warning against the futility of reform by amputation, and Gandhiji's gospel of a village-centred economy? Heard's interpretation of the social, economic and psychological facets of the Law of Love is closely parallel to Gandhiji's teaching of Satyagraha and Brahmacharya—but how far would their practical programmes tally? And how far must any practical programme be conditioned by a recognition that individuals and societies are living within time at different levels of social achievement and that all cannot at once grow to the same height? For those who begin to understand the issues at stake, what is the practical meaning of Jesus' words to his be-

wildered and groping disciples, "Ye are the salt of the earth...but if the salt have lost its savour, wherewith shall it be salted?" It is good, it is urgent, that such questions should be asked and asked again, and it is good to have writers who insist on our asking them, in travail of thought, until the answer is given.

MARJORIE SYKES

Hindu Religion, Customs and Manners. By P. THOMAS. (D. B. Taraporevala Sons and Co., Ltd., Bombay. 161 pp. 251 illustrations. 1948. Rs. 22/-)

The aim of this book is excellent. Written in popular style and profusely illustrated, it gives a most comprehensive and detailed survey of the Hindu way of life. Religion, Domestic Life, Ceremonies, Literature and Music are some of the headings amongst the fifteen chapters. It is knowledgeably written and has the great quality of being balanced and impartial.

The Hindus are essentially a religious people, and in their life there is no clear division of the religious from the purely social. Hindu social laws were created by economic conditions under the sanction of religion for the preservation of the nation. They are therefore ever open to change. They degenerate or become outmoded and finally yield to the pressure of the reformer. But the principles of the Hindu religion, being based upon the eternal principles in man and nature, never change. These principles are set out scientifically and in great detail in the *Srutis* and, since the great spiritual and philosophical ideas expressed in them are also expressed in the symbols of household worship, the *Srutis* form the great bedrock of the Hindu religion. India's numerous sects have therefore certain fundamental principles in common, notably that the foundation of all creation is pure spirit, omnipresent and omniscient; that it is the function of each individual to express this in knowledge, love, power, purity and freedom; that this expression can only be made "in spirit and in truth" and not through the gross manifestation of body, mind and senses. It is therefore necessary to dispute the author's assertion that a "pessimistic view of life" is "common to all orthodox forms of Indian thought." These fundamental principles cannot be said to be either optimistic or pessimistic. They are eternal truths, accepted universally in every great religion. In India, as Mr. Thomas's survey should show, they are the basis of the broad catholicity of the Hindus and provide, moreover, the explanation to aspects of Hinduism that many find difficult to understand, as, for example, so-called idol worship, or the easy deification of great men.

In view of the potential importance of this book it is regrettable that the details of production show signs of neglect. Proof-reading was poorly done and in many places the language could be improved. Nevertheless, Mr. Thomas's book does a great service to India.

IRENE R. RAY

The Origins of Religion. By LORD RAGLAN. (The Thinker's Library, No. 132, Watts and Co., Ltd., London, E. C. 4. 133 pp. 1949. 2*s.* 6*d.*)

In a rationalistic interpretation of a non-rational (one may even say irrational) thing like religion, we must be prepared for surprising statements. We recall a remark—cutting but very apt—made the other day by a writer reviewing in *The New Statesman and Nation* a book of the same type: "the superficial rationalism that still persists, and, in the face of absolute mystery, recalls a boy with a pea-shooter sniping the stars." We do not propose to be uncharitable, but the words almost naturally come to the lips at some of the *obiter dicta* of our author. "Rationalistic" means, as the writer conceives it, "historical." One must not try to discover the inner or psychological bases for religion, but must regard it primarily, if not exclusively, as a social phenomenon, as a matter of external forms. All the elements, it is asserted, by which religion is usually known are secondary and do not come into a scientific picture. Religion means simply religious rites. The pattern of ceremonies gives its whole secret. The origin of these ceremonies is totally obscure, but their characteristics and purpose are sufficiently clear. They are handmaids of magic, that is to say, are meant for securing an effect which to us may not seem very useful. Rituals have a considerable amount in common—human sacrifice, torture and mutilation, ritual celibacy and ritual prostitution, burnt offerings, the unending repetition of certain formulae, often in unintelligible language, etc. The author lists thirteen such items.

Religion so considered has nothing spontaneous about it, no welling up of natural feelings, but is an elaborate and artificial structure, fabricated by a group of people—or perhaps by an individual—and then propagated and diffused. The similarity of religious rites is thus accounted for. Exactly when, where and to what end this was done is not explained. A Rationalist is not interested in the ultimate cause of a thing, but takes it as he finds it at a given stage, follows the changes recorded in facts and figures and then analyses its character as warranted by those data. The different religions are not independent growths, as sometimes supposed because of the common human impulsions or instincts; they are the result of deliberate propaganda, from a common centre.

We have here a classification of the dead laws, the institutes of religion; but the secret life is left out—the experience of God, Immortality, Freedom, the Infinite, the Eternal. Whether considered as inherent mystic elements behind the external forms in which religion clothes them or as perceptions dimly envisaged even in the beginning in primitive formulations, these are taboo in the Rationalist view. According to it "our beliefs are derived not from our inner consciousness, but from what has been seen and heard." And when it seeks to unravel the mystery of symbolism it is in a hopeless quandary. The author recognises that religious rites are symbols —but of what? According to him, of one or other of his thirteen principles.

Referring to the Eucharistic rite the author demands, "Why should a Catholic wish to eat God?" His explanation is that reminiscence of human

sacrifice gives perhaps the real source of religion. Our author has unwittingly given expression to a deep truth. Indeed the core of religion is that by immolating the lower egoistic self man can rise to his higher self and become godly.

These matters are outside the scope of his enquiry. He is, however, not uninteresting and at times his conclusions are even very sound and very bracing. The accounts of the rites and ceremonies and of the various mythologies are arresting and one would have liked to know more of them. We are also indebted to him for a few home truths, almost simplicities, which escaped the giant minds of the first generation of scientific discovery, blindness to which landed them in the grossest fallacies, as that the primitive man was the child man just budding and developing, living the life of spontaneous instincts and reactions, wondering at the world newly revealed to him! But the child does not wonder at the world and go into raptures; it is the grown man, as a result of observation and reflection, who does that. What the earlier anthropologists ascribed to the primitive man was simply an imposition of our present-day mentality upon a type of consciousness of another age. Rather the truth is, as the author says, that the primitive races or savages, at least a large number of them, are really salvages, that is to say, they are not a "rudimentary" humanity, on the upgrade of evolution, but decadent remnants of a perished culture. The question of origins remains; they are only thrown back into a still dimmer past.

And yet, it must be said in honour of the old-world masters, like Frazer, that, in spite of glaring errors and misjudgments, they often touched a vein of truth and a living reality which the modern scientism with its matter-of-fact scalpel probings cannot reach. We consider Frazer's description of religion as a "a belief in powers higher than man and an attempt to propitiate or please them" to be nearer the truth. Even his statement that "an Age of Religion has everywhere been preceded by an Age of Magic" can be taken to refer to that phase in the cyclic evolution of human consciousness when a period of rituals and external ceremonies is corrected and followed by a period of inner experience, as, for example, the advent of Buddha after the cycle of Vedic ritualism. But that leads us to a very different aspect of the story.

NOLINI KANTA GUPTA

Rupakapariśuddhi. By PANDITARAJA D. T. TATACHARYA. (Sri Venkatesvara Oriental Institute, Tirupati. 64 pp. 1946. Rs. 2/-)

This learned monograph in Sanskrit is devoted to an interesting point in Sanskrit Rhetoric, *viz.*, the precise scope of the figures of speech *Upamā* (simile) and *Rūpaka* (metaphor). He takes up the word *padapaṅkaja* as the starting-point of his discussion and, after examining the views of acknowledged authorities on Alaṅkāraśastra, such as Vāmana, Mammata, Jagannatha and others, offers the correct interpretation of a *sūtra* of Pāṇini (II. 1.56) which was ignored even by these ancient scholars except Bhoja. This study in the figures *Upamā* and *Rūpaka* evinces Pandit Tatacharya's profound knowledge of Alaṅkāraśāstra, his mastery over Sanskrit and his skill in the lucid and methodical exposition of a technical subject.

N. A. GORE

Mystic Gleams from the Holy Grail: The Legend of Spiritual Chivalry, the Mystery of Its Divine Origin, Its Secret in the World of Faerie and Its High Initiation. By FRANCIS ROLT-WHEELER, PH.D. (Rider and Co., London, S.W. 7. 192 pp. 1948. 15*s*.)

The Legend of the Holy Grail fascinated the medieval mind, and became as noteworthy a "matter" as any that inspired trouvère and bard. It attracted to itself other nebulæ floating in the romantic firmament, and was gradually drawn into the Arthurian system. The contact was made when Joseph of Arimathea, with the sacred Cup in his possession, settled in Celtic Britain. Once his story entered a Celtic *milieu* further mystic entanglements became inevitable. Out of a mass of legendary material Dr. Rolt-Wheeler has produced a narrative. Without pausing to explain the cryptic significance of every detail, he expounds generally the part the Grail has played in Christian mysticism. He reminds us that one of the streams that has fed this mystic ocean takes its rise in the East. The occult meaning of the Grail is revealed only to those who are initiated into the esoteric circle. But this high secret is nothing else than the communion of the soul with the Beloved, and from the Grail comes the sustenance which nourishes this relationship. The modern man, as much as the medieval monk or knight, needs this sacrament.

A. F. THYAGARAJU

A Gallery of Chinese Immortals: Selected Biographies. Translated by LIONEL GILES. (Wisdom of the East Series, John Murray, London, W. I. 128 pp. 1948. 4*s*.)

In all ages and countries there have been tales of men who, by eating certain roots and herbs and carrying out various rites, have succeeded in living far beyond the normal age of man and are able to perform what are usually called "miracles." Dr. Lionel Giles has translated and made a delightful collection of such stories, centring round the Chinese immortals or *hsien*, and dating from remote antiquity to the Tang Dynasty (A.D. 618-907).

In his Introduction, and also in the notes interspersed among the tales, Dr. Giles gives us interesting information concerning the *hsien*, who appear originally to have been hermits, according to the pictographic elements which compose the word. Eventually, judging by the legends which have grown up about them, the *hsien* were alchemists and magicians as well as having had the power to live sometimes for hundreds of years.

The subject has its fascination, and those who would like to know of the rationale underlying some, at least, of the "miracles" are recommended to read *Isis Unveiled* by H. P. Blavatsky. Here they will find the scientific explanation of tales which appear, on the surface, to be merely charming fairy stories.

M. H.

Kāśyapa-Jñānakānda. Edited by PANDIT R. PARTHASARATHI BHATTACHARYA. (Sri Venkatesvara Oriental Institute, Tirupati. 178 pp. 1948. Rs. 5/-)

This book belongs to the religious literature of the Vaikhānasas, a sect of Vaisnavas. Next to the *Vaikhānasa*

Kalpasutra, to which they attach the highest authority in the performance of Vedic and domestic ritual, they follow the four *samhitās* composed by Marichi, Atri, Kāśyapa and Bhṛgu. This *Jñānakāṇḍa* or *Kāśyapa-samhita* deals with a large number of topics concerning the worship of deities in temples. Pandit Parthasarathi has edited the work critically for the first time, collating eleven MSS. The proper function of Oriental research institutions is the production of critical editions of select works still in manuscript which must be preserved for the correct evaluation of Sanskrit literature, philosophy or culture but which, by reason of the nature or treatment of the subject-matter, are not likely to command large sales. It is gratifying to learn that the Sri Venkatesvara Institute, attached to a Vaikhānasa temple, has undertaken the publication of ancient works of the Vaikhānasa sect not already published elsewhere.

N. A. GORE

Vedanta for the Western World. Edited with an Introduction by CHRISTOPHER ISHERWOOD. (George Allen and Unwin, Ltd., London. 452 pp. 1948. 16s.)

This is a collection of essays culled from *Vedanta and the West*, published bi-monthly under the auspices of the Ramakrishna Order in the U.S.A. The essays have not been written by university professors marshalling arguments and counter-arguments, or by old fogies. The contributors form a galaxy of brilliant men. The majority of the essays selected are by Swami Prabhavananda, Aldous Huxley, Gerald Heard, and Christopher Isherwood. All the writers have treated Vedanta as a living religion and not simply as a matter of doctrine.

Aldous Huxley puts the view-point of Vedanta in a nut-shell in the following words :—

> That there is a Godhead, Ground, Brahman, Clear Light of the Void, which is the unmanifested principle of all manifestations. That the Ground is at once transcendent and immanent. That it is possible for human beings to love, know and, from virtually, to become actually identical with the divine Ground. That to achieve this unitive knowledge of the Godhead is the final end and purpose of human existence. That there is a Law or Dharma which must be obeyed, a Tao or Way which must be followed, if men are to achieve their final end. That the more there is of self, the less there is of the Godhead.

Gerald Heard treats very ably an important psychological problem of the spiritual life under the caption, "Dryness and Dark Night." Swami Prabhavananda writes some illuminating essays on Yoga and Samadhi.

JAIDEVA SINGH

THE INDIAN INSTITUTE OF CULTURE

[Since the report of the Institute's activities in our March issue, two numbers have been issued in its Reprints Series, one bringing together the two lectures of Sir C. P. Ramaswami Aiyar which appeared in our January and February, 1949, issues under the caption "The World and India" and the other containing the study of "Kashmir Saivism" by Shri K. Guru Dutt, Secretary of the Mysore Constituent Assembly, which appeared in three instalments in our issues of January, February and March, 1949. Both, like the Institute's Transactions, are available at the nominal charge of Re. 1/- each from the Honorary Secretary of the Indian Institute of Culture, 6, North Public Square Road, Basavangudi P. O., Bangalore.

From mid-February to the middle of March there were, besides two Kannada lectures on the "Kannada Novel Today" and "The Short Story in Kannada," by Shri A. N. Krishna Rao and Shri L. S. Seshagiri Rao, respectively, Mr. Gordon Clough's English lecture on "John Steinbeck: An Artist at a Social Cross-roads," Dr. M. N. Mahadevan's on "The Necessity for Social Welfare Work in India" and Shri U. S. Krishna Rao's presentation of the "Æsthetics and Principles of Indian Art and Dance."

Books discussed in the Discussion Group during the same period were *Thomas Paine—Selected Writings*, the discussion being led by Prof. K. Anantharamiah; and Richard M. Weaver's *Ideas Have Consequences*, reviewed by Shri N. Madhava Rao.

The first lecture of the second series arranged for the Ladies' Group, all dealing with "Women in Indian Literature" was delivered by Shri K. S. Nagarajan on March 7th, when his subject was "Women in the *Ramayana*."

We publish below, in somewhat condensed form, the lecture on a subject important for national cultural unity, which was delivered at the Institute on December 9th, 1948, by **Lt.-Col. S. V. Chari,** Editor of *The Daily Post*, Bangalore, under the chairmanship of Prof. S. Subrahmanyan. Lt.-Col. Chari explained that his Army career was only a few years in the two great wars, but that even in the Army he had found evidence of the cultural leanings of the ordinary soldier. A wounded subedar asking for the *Ramayana* of Tulsidas or the *Songs of Kabir* Lt.-Col. Chari saw as a revelation of the heart of India.—ED.]

THE PLACE OF SANSKRIT IN THE COMPOSITE CULTURE OF INDIA

I was very much pleased to read in the Prospectus of the Indian Institute of Culture that this Centre, although it is a Cultural Centre, is not a body of pundits and antiquated scholars, but just ordinary people like myself. That encouraged me to come before you and share a few thoughts. I shall tell you how I feel about Sanskrit, for this is a very live thing in our Indian culture. Shortly after I accepted the invitation I was heartened by two encouraging pronouncements from two savants. One was from London, and the other was from Paris, and both spoke in India where they are on a visit.

The Senior Lecturer in Sanskrit at the London University, Mr. C. A. Rylands, now in Calcutta, said in an interview: "Sanskrit, the age-old vehicle of Indian literature and civilisation can never become a dead language in India, but will continue to be a living and inspiring force." Very much the same thing was said by a very great man in the ancient days, the Greek ambas-

sador Megasthenes. Prof. Louis Renou, Chief Professor of Sanskrit at the Sorbonne University, Paris, is one who has been interested in Sanskrit literature from afar, who knows India as the homeland and treasury of that great literature. He says:—

> Sanskrit is not a dead language. It is full of life, and I have been able to meet individuals here who can wield Sanskrit and compose poems with as much facility as in their own mother-tongue, and can express all modern ideas in Sanskrit, in a very natural and effortless way, and who have such a control over the language as though they were accustomed to it from the cradle.

When I speak to you about the place of Sanskrit in the composite culture of India, my thesis is that Sanskrit lives today, lives by itself, and lives through other languages. It has a life, independently, of its own, and a life which is amalgamated with the various languages of this country. If you take the languages of Northern India, Hindi is 90% Sanskrit, Gujarati 75%, Marathi between 75% and 90%, Assamese and Oriya 50%, Bengali 40%—all of them contain Sanskrit. Controversy arises when we come to the Dravidian country, but here again Telugu is 80% Sanskrit. Kannada, I read in the *Mysore Gazetteer*, had no literary existence before the ninth century. It was all Sanskrit and Pali then. And there is Malayalam which is almost fully Sanskrit. The poet Vallathol has compared it to a beautiful mixture of Sanskrit and Tamil. He describes it as having the texture and beauty of Sanskrit and Tamil combined in one. Sanskrit could be easily sorted out even in the best writings, whereas in Tamil literature, of which I have been a humble student for many years, the languages are so interwined that you cannot say this is Tamil and that is Sanskrit, and those who say Sanskrit and Tamil are foreign to one another speak without knowledge, to put it mildly. In my own Tamil classes, our pundit used to tell us that Tamil was a language born on the lips of Agastya and fondled on the lap of Sanskrit. Those who say that Sanskrit is dead, that Sanskrit is something foreign to us, I can only pity.

I have had it in my mind to tell you something very concrete but very commonplace. Some of the most commonplace things are ignored. I will take a little trouble to point out to you some examples of the universality, the all-pervasive and general common influence of Sanskrit. You hear about folklore, the native tongue, but I want to prove that Sanskrit is native to the soil and I shall pick out a few words: I am not giving the English translation. My point is to prove to you that whatever language may be your mother-tongue, you will understand these words which are really Sanskrit words. If you cannot understand, it means I have failed to prove my case. These are the words: *Bhumi, Jalam, Agni, Vayu, Akasham, Nakshatram, Samudram, Madhi, Parvatham, Stree, Purusha, Nidra, Shanti, Yuddam, Samadhanam, Raja, Rani, Dharmam, Vivekam, Gnanam, Adhikaram, Kramam, Akramam, Gramam, Nagaram, Shakti, Pushpam, Dhanam, Dhanyam*, etc.,—from the North to the South, from the West to the East. So many words, picked at random from the various Provinces of this land, being understood all over India, does it not show that Sanskrit has permeated our lives?

I particularly referred to the very excellent and thoughtful expression by

Dr. Louis Renou. He says he came across people who could express and impart modern ideas in Sanskrit. I want you to remember that the charge against Sanskrit is that it is ancient, obscure, archaic, obsolete. But then, when you come to modern translations, well, I will remind you that whether it is in chemistry, physics, astronomy or medicine, Sanskrit produces the most modern vocabulary. Aeroplanes were not known then but where do we get the term *Akasha Vimanam?* It is Sanskrit.

And then look at our culture: Art, Architecture, Iconography, Economics, Politics. How can we get away from Sanskrit? It applies to painting and music. How can we conceive the greatness of modern Indian painting without Ravi Varma and his Sanskrit outlook? How can we say that architecture flourished without Sanskrit? It has become immortalised because it has its root in Sanskrit. So long as it has that influence it produces something wonderful.

Again look at Jainism, Buddhism. The very first words of the Buddhist invocation are *Buddham Saranam Gachchami, Dhammam Saranam Gachchami, Sangham Saranam Gachchami.* You get it from Sanskrit. How Sanskrit has lent itself to the spread of Buddhism is wonderful. It has not been at all a stand-offish language. It has bestowed itself freely for those who wanted to drink deep at the fountain of knowledge. Jains have written some of the finest Sanskrit. Where do they get it? In the great Tamil epic and Jain book known as *Jivakachintamani,* all the vocabulary is from Sanskrit and came to Tamil literature. Sanskrit was the language for the spread of Jainism; Buddhism and Jainism gained greatly because of Sanskrit.

When you think of art, literature, religion, all of them derive their basis, their foundation, from the Sanskrit culture, the most ancient culture. It is hallowed by age but modern in its perfection. It has given its influence to all. Just as the sun does not make any distinction between the prince and the peasant, the palace and the cottage, so also the Sanskrit language from the very beginning has given its knowledge freely to everybody.

But there is also something else that is priceless. I mean its contribution to spiritual knowledge, to philosophic lore, because no great nation can ever achieve anything solid unless there is a deep background of spiritual culture behind it. Preëminently it gives breadth and depth to our intellectual life. Swami Vivekananda, in one of his interesting conversations, gave an answer which has a fund of truth in it. Somebody asked him, "What is the difference between Sankara and Ramanuja?" He replied, "Sankara's intellect was Himalayan. Ramanuja's heart was Atlantic." And remember it was this combination of these divergent qualities which is the soul of Sanskrit culture.

There is a feeling that Indian culture can do without Sanskrit. There are some leaders in this country who think that they can stand aloof from and independent of Sanskrit inspiration, and very often misguided and misinformed men speak of Tamil as a language apart, and think that they can get along without Sanskrit. The best in Tamil had Sanskrit in its content, scope, vocabulary and many

other things. It is specially so on the purely spiritual side. We find that the great Tamil poet, Kambar, who wrote the *Ramayana*, derived his inspiration from Valmiki. He did not compose it from his own imagination; so also in Tulsidas's *Ramayana*.

It is very difficult to find any spiritual influence which has not had its roots in Sanskrit culture and teaching, and even coming to the modern day, its influence has greatly imbued the minds of masses of men, and the intelligent men of this country. What is it? Truth and Non-violence. Gandhiji asserted that he was only repeating what was preached by the holy Sages of India millions of years ago. The ideas were divine, and those great men attained heights of idealism which have not been rivalled to this day. Take the gospel of Truth and Non-violence. It is the old dictum "*Satyam Vada: Dharmam Chara.*" And so I feel that when I go through this country today; I find there is an element of misunderstanding and darkness that has come over it for reasons which it is not necessary to go into now, but I would say that the spiritual greatness of India is also her cultural greatness. Her cultural greatness has added to the greatness of other countries who derived their culture from this country. We who claim to be Aryan, Hindu, bred in the Sanskrit culture, have we attained realisation? The Sanskrit teacher says:—

यस्य नास्ति स्वयं प्रज्ञा
शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्य
दर्पणः किम् करिष्यति ॥

(He who has not self-realisation has no introspection, who cannot search his own mind and see things for himself, of him I ask: "What can books do? What can a mirror do for a blind man?")

And that eye of light, the light that comes through eyesight, even the light of vision, is not merely physical, but spiritual, and that is the reason why in our Shastras, there is a saying which I am never tired of quoting when I address my countrymen. I should say it is one of the most beautiful passages that have been written:

कुलं पवित्रं जननी कृतार्थः ।
वसुन्धरा पुण्यवती च तेन
अपार संवित्सुखसागरेऽस्मिन्
लीनं परब्रह्मणि यस्य चेतः ॥

(That race is a holy race, a sacred race, that mother is really a blessed mother, and that land is a holy land.)

And to whom does this apply? You may be doing many things—your daily duties, household duties. You may be in search of prosperity and happiness in a thousand and one things, but if you keep your mind concentrated on the Supreme Being and cultivate the religious background, it will be the real thing to value. And so, when you think of these great things, if you can find one man, produce one man—Mahatma Gandhi for instance—if you can find such a man, that mother is a blessed one, that land which he claims as his mother is a sanctified, holy and purified land.

So, I tell you, as you look through the vista of years, you will find, in spite of the millions of years that have gone by—wars, invasions, hatred and slavery—in spite of these, you find today that India's culture is like a song, a symphony which has been heard, undying through the ages, and in that symphony Sanskrit has played the leading rôle. It has been the conductor of this grand orchestra. And that is the greatness of Sanskrit, and her place in India is assured. If we forget it, we forget our very existence and our future.

S. V. CHARI

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Bavaria and You, published in an English as well as a German edition from Augsburg in the American Zone of Germany, contains in its varied first issue an interesting note on the International Youth Library which has been founded in Munich. It is announced as the first of the international libraries for young people which are being organised in different countries with the admirable and eminently practical aim of "educating and influencing children throughout the world in the spirit of mutual understanding."

The founding of the Munich Young People's Library was preceded by a very successful young people's book show of 6,000 children's books from many countries, which have been turned over to the library and will be augmented by gifts, which in the U.S.A. are being handled by a collection committee. A gift of Japanese children's books had recently been received. One would like to see India represented, in this and other international collections of books for children, not only by such well-got-up fanciful productions as *The Cheese Doll*, attractive editions of *Hitopadesa* and the *Jataka Tales*, but also and more importantly by books which shall convey more clearly to English-knowing adolescents India's cultural and spiritual message, for example, the *Bhagavad-Gita*, the *Kural*, *Sakuntala*, Dutt's verse translation of the *Ramayana*, *The Light of Asia*, the poems of Rabindranath Tagore, his autobiographical sketch, *My Boyhood Days*.

The children are the world's hope. It is true that, as *Bavaria and You* proclaims, "It is no small virtue to forget," but the children start with a clean slate, on which it may be hoped that, helped by such projects as this, a better, nobler, happier record can be made.

Recognising in his article "The Idea of Disease and Therapy" in *The Review of Religion* for March, the close relation between disordered functioning of the organism and anxiety, Dr. Kurt Goldstein brings out the need for courage, an affirmative answer to the normal shocks of existence. The permanently handicapped organism has various defence mechanisms against catastrophic conditions: avoiding company and situations which may make demands he cannot cope with, keeping busy with things he can do, etc. The neurotic patient, however, needs not only help in finding the causes which have produced disorder and anxiety; he may need to be helped to find a new value system. One cannot be imposed on him, though indulgence of the moral weakness he finds it "impossible" to overcome and acceptance of the condemnation of society can scarcely be regarded as wise counsel!

The great need of the modern world and particularly of the West for a soul-satisfying philosophy of life such as that offered by the Aryans of the

Ancient East, comes out in the admission of Dr. Goldstein that

> one of the greatest impediments to therapy in our time is *the uncertainty and inconsistency of present civilisation* and the lack of any value system which the individual could accept wholeheartedly, and which could make life worth living in spite of necessary sacrifices. Very little can be found in our civilisation which will allow for a satisfactory self-realisation.

The East and West Association (62 West 45th Street, New York City), headed by Pearl S. Buck, is a non-profit, non-political organisation devoted to "new and better understanding between peoples through mutual knowledge." It is doing a constructive task, one which deserves taking up in other countries by individuals and groups who recognise the indispensability of a world united in sympathies as it is by interests.

Pearl Buck (Mrs. Richard J. Walsh) and her husband edit the Association's small illustrated magazine, *People*, which is packed with fascinating glimpses of life in many parts of the world. The Association also sponsors such projects as *Films from Many Lands*, a presentation of a series of films which have been outstanding in their own country. This series has been inaugurated by the Indian dance film "*Kalpana*," with which Uday Shankar and his wife have been touring the United States and Canada and which has been appreciatively received. The second film was to be devoted to Africa —Paul Robeson in "Sanders of the River"—and films from other countries, including Mexico, Czechoslovakia and China were to follow.

No fewer than nineteen "East-West" events were scheduled for January, according to the Calendar featured in *People*, bringing Haiti, Korea, China, Mexico, India, Africa and Indonesia to American audiences in song and dance recitals, films and lectures. It is interesting to note that the world première of "*Ajit*," announced as India's first full-length technicolour film, was to be in New York on January 10th. *People* is a good investment for world unity.

Mr. Herbert Read's study of "The Moral Principle in Education" published some months ago in the first number of *Question*, stresses the basic importance of art in moral education. The early-nineteenth-century educationist Herbert, like Plato and Schiller before him and Nietzsche after him, held that in his acts of goodness the moral man obeyed an æsthetic necessity. Plato described effective education as "learning to feel pleasure and pain about the right things."

Morality is defined not as blind conformity but as the active "will to be good and to do good." Obedience is of its essence, but "the moral man commands himself," as Herbert wrote.

The concept of a basic world harmony, fundamental to science as to æsthetics, results from an increasingly clear concept of natural forces and motions, which forms for us a type of law and order. Works of art give æsthetic pleasure when they illustrate universal laws of rhythm and proportion, Mr. Read writes; and "athletic form, æsthetic form, ethical form" are "fundamentally identical" as to "form."

Morality as "essentially mutuality, the sharing of a common ideal," is served by "imitation of the same patterns—by meeting, as it were, in the common form or quality of the universally valid work of art, particularly in drama." The ballet also shows the æsthetic value of disciplined actions.

Recognising the need for the purifying and enlarging of our whole concept of art for the proposed educational and social rôle, Mr. Read believes that the perfection of art must arise from its practice and that

> in the course of making beautiful things there will take place a crystallisation of the emotions into patterns which are the moulds of virtue. Such patterns are in effect social patterns, the patterns assumed by human relationships, and their harmony is part of the universal harmony, made manifest in life no less than in art.